TATTVA-VIVEKA

TATTVA-SUTRA

AMNAYA-SUTRA

A COMPREHENSIVE EXPOSITION OF
THE SPIRITUAL REALITY

BY

SRILA BHAKTIVINODE THAKUR

SREE GAUDIYA MATH, MADRAS

ALL GLORY TO SRI GURU & GAURANGA

TATTVA VIVEKA
TATTVA SUTRA
&
AMNAYA SUTRA

By

Srila **BHAKTI VINODE THAKUR**

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by

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DEDICATED

To

Our Divine Master

Sri Srimad Bhakti Vilas Tirtha Gosvami Maharaj

—Narasimha

PREFACE

नमो भक्तिविनोदाय सच्चिदानन्द नामिने ।
गौरशक्ति स्वरूपाय रूपानुग वराय ते ॥

The three books published in this volume are the masterly and monumental works of Srila Bhakti Vinode Thakur in the field of spiritual literature. By churning the scriptural ocean, Srila Thakur has brought out the very cream of spiritual essence by following in the footsteps of the great followers of Supreme Lord Sri Chaitanya Mahaprabhu and presented them to the world. The first book 'TATTVA VIVEKA' helps the readers to have an acquaintance with principles of the Reality by a thoughtful comparison of the prevailing phenomenal doctrines as against the absolute spiritual realisation of the eternal soul. This book serves as an entrance to the spiritual study. The second book 'SHRI TATTVA SUTRAM' is a comprehensive and logical collection of the principles of Reality in the form of fifty aphorisms beautifully explained with scriptural evidences and with a fine commentary. It provides the readers with a matured knowledge about the Tattva of the Supreme Lord, Jiva-souls, māyā, Bhakti, the knowledge of relationship, scriptural conclusions etc.. The Third book 'SRIMAD AMNAYA SUTRAM' is strictly an orthodox classical work completely based upon the revealed scriptures and presented in the traditional style in the form of one hundred and thirty aphorisms alongwith a short commentary of each aphorism in Sanskrit, quoted from the various ancient scriptures. It helps the aspirants in engaging their life in the devotional practices by imparting them an intrinsic knowledge of all the esoteric principles of reality which should be necessarily studied in the Bhajan life by all the inquisitive aspirants after Bhakti.

Srila Bhakti Vinode Thakur's lifetime in this world was between 1838 to 1914 A.D. He was born in the village called Ula in the district of Nadia in West

Bengal, in an aristocratic family of the land-lords of Govindpur. In his public life, he was a renowned government official and a member of many reputed cultural organisations.

He was a perfectly realistic follower, writer and preacher of the great Gaudiya-Vaishnavism propounded by Lord Sri Chaitanya Mahaprabhu. If we observe at the brilliant life and innumerable writings of Srila Thakur, we will be sincerely compelled to conclude that, he was a super-human personality well-acquainted with the spiritual and mystical secrets of the Reality.

Apart from the present writings of Srila Thakur; Sri Chaitanya Shikshamritam, Sri Jaiva Dharma, Sri Krishna Samhita etc., are the most important ones among his many other books. The religion preached by Lord Sri Chaitanya was being misunderstood and mishandled by various ignorant people in the 18th and 19th centuries and it was entirely forgotten and misconstrued by the learned people of the world. Appearing in this crucial period, Srila Thakur Bhakti Vinode revived the Gaudiya Vaishnavism to its intrinsic purity and presented the same to the world alongwith his immortal writings which serve as a continuous beacon-light to the aspirants who are after the search and realisation of the Supreme Reality.

Prema-Bhakti or the Transcendental Divine-Love is the intrinsic character of the soul and therefore, any type of unrealistic endeavours cannot help the manifestation of it. We sincerely appeal to the readers to adopt the realistic course for the understanding and the realisation of the Reality, which has been elaborated in these valuable literature. A worthy reader of this book should be entirely free from the various evil opposites like fanaticism and atheism, material attachment and dry - abnegation, argumentativeness and mundane sentimentalism etc., then only one will be able to understand the subject-matter of this spiritual literature of the

Thakur. All the sincere religious performances get fructified in the constant company of the holy souls. Therefore, the aspirants should always try to secure the holy company by discarding all that is evil and irreligious.

The causeless mercy of my Divine Master Sri Srimad Bhakti Vilas Tirtha Gosvami Maharaj alone has enabled this ignorant self to get this book translated into English and I hope, this may be helpful to the readers to understand the spirit of the original works of Srila Thakur in certain respect.

A sincere endeavour has been made here in presenting the writings of Srila Thakur, which were originally available in Bengali language. As a translator although I am utterly imcompetent in either handling the brilliant works of Thakur Srila Bhakti Vinode or in presenting the same in befitting English still, I am tempted to present it in this book - form.

It is a quite natural in this world that, whenever any auspicious work is undertaken, one has to come across innumerable obstacles. As Srila Prabodhananda Sarasvatipāda puts it,—the path of Bhakti is beset with crores of thorns in this world. An aspirant can walk over such a tedious path, only by the causeless grace of, the Supreme Lord, Sri Krishna Chaitanya.

I beg for the blessings of my senior god-brothers H. H. Sri Bhakti Prajnan Yati Maharaj, H. H. Sri Bhakti Prasun Sadhu Maharaj Sri Nityananda Brahmachari and other Vaishnavas who imparted me with necessary inspiration, encouragement and assistance in all my literary works. I am thankful to Sri T. S. Narasimhan, Advocate, the proprietor of the Liberty Press who took great pains in printing this book. Also I should mention here about the service rendered by Sri Lalit-Krishna Brahmachari, Sri Swaminathan and Sri Balu in various ways to bring out this book. Finally I beg the pardon of the learned readers for the inevitable printing mistakes and other shortcomings of mine.

NARASIMHA

विषय सूची (Contents)

TATTVA VIVEKA

SHRI TATTVA SUTRAM

SRIMAD AMNAYASUTRAM

श्रीश्री गुरु गौरांगौ जयतः

तत्त्वविवेक

तत्त्वविवेक

वा

श्रीसच्चिदानन्दानुभूति

TATTVA VIVEKA

OR

The Realisation of the Eternally Existent Transcendental Blissful Supreme.

प्रथमानुभवः - The first realisation

जयति सच्चिदानन्द रसानुभव विग्रहः ।
प्रोच्यते सच्चिदानन्दानुभूतिर्यत् प्रसादतः ।। १ ।।

Super excellently be glorified the Supreme Lord Sri Krishna Chaitanya, the personified Blissful Manifestation of the eternally existent transcendental Reality, by whose grace has been composed is this book called "Sacchidānandānubhuti". 1

कोऽहं वा किमिदं विश्वमावयोः कोऽन्वयो ध्रुवम् ।
आत्मानं निवृतो जीवः पृच्छति ज्ञानसिद्धये ।। २ ।।

Human beings, many days after their birth in this world, efficiently learn and collect the knowledge about the objects of senses. The various materials of this world and their qualities realized by the sense-organs are called as 'Vishaya' or the object of the senses. As the sense equipments of children gradually attain maturity, the qualities of the sense-objects also are realized by them accordingly. When the sense-organs learn to relish the qualities of the sense-objects, proportionally the

sense-organs are influenced by their attraction. In this way the human beings get attached to the objects of senses that, in due course they engage themselves in no other activity than in the contemplation of those objects. The affinity towards sound, touch, form, taste and smell become the invariable companions of human mind and they make it to be their slave. Human beings get engrossed into, and enchanted by the respective sense-objects. This being the normal course of ordinary human life, among them some may rarely happen to have the discretion that, the one who is born has inevitably to die and after death one cannot continue his relation with the objects of senses. The one who happens to be fortunate enough to have this discretion, will detatch himself from the sense-objects and engage in the enquiry of the Reality. That person will put to himself the following three questions,–

(i) Being the enjoyer of this material world 'who am I'?

(ii) What is this enormous universe in reality?

(iii) What is the true relationship between this world and myself? 2

आत्मा प्रकृतिवैचित्र्याद्ददाति चित्रमुत्तरम् ।
स्वस्वरूपस्थितो ह्यात्मा ददाति युक्तमुत्तरम् ।। ३ ।।

These questions of the dis-attached person are answered by the sentient ātman or the spirit. These spiritual explanations are made collected together and known as the philosophy or the science of religion. In our country, the self-evident revealed scriptures like Vedas are the original source of spiritual science. Even after accepting the supremacy of the Vedānta and the Vedic scriptures, many contradictory doctrines like Nyāya, Sānkhya, Pātanjala, Vaishesika and Karma-Mimāmsā which apparently follow the Vedas and the anti-vedik doctrines like Buddhism, Chārvākaism etc.

have come into existence in India. Various doctrines of materialism, positivism, secularism, pessimism, scepticism, pantheism, atheism etc, have been preached in the countries like China, Greece, Persia, France, England, Germany, Italy etc. Certain doctrines have come into existence which establish the presence of God by means of empiric logic. Another doctrine has been preached in the various parts of the world, which say that one should worship God out of faith. This religion based upon faith is of two types. Either preached as purely basing upon human faith or preached in various countries as God-given religion. When the religion is purely based upon faith, it is known as Theism. Where the religion is told to be God-given, it is known by the names like Christianity, Mohomedanism etc, following the respective scriptures. The answers given by the spirit for the previously mentioned three types of questions are essentially of two types viz., characteristic answer and multifarious answer. A doubt may arise in this regard that, when the individual spirits are universally homogenous principle, why they will provide various diverse answers to the same questions? The cause of this controversy is explained as follows:—The unalloyed spirit is a purely transcendental principle. When they remain in their characteristic nature, all of them will provide the same answer to a given question. But this world, which has been inhabited by the bonded souls; is not the normal abode of theirs. This mundane world is the abode of Māyā or the condemned, limiting potency of the Supreme Lord. This has been manifested by that Māyā, who is the shadow of the Internal Potency of the Supreme Lord. Since the bonded souls inhabited in this mundane world of Māyā have accepted the phenomenal qualities of Māyā as their own, their real character has been eclipsed and encovered by the Māyik qualities which has created a conditioned nature of the jiva-souls. Because of this conditioned nature obtained from Māya

the transcendental jiva-soul acquires a mixed character and all its sentient faculties are conducted here under external conditionings. The faculty of transcendental knowledge of the jiva-souls gets degraded in to a mixture of sentient and non-sentient principles due to the association of inanimate world, and gets converted and presented as the mind of the jiva-souls. This mixed principle of 'mind' when influenced by the variegatedness of Māyā provides the answers of the different questions assuming the ego of the soul, these answers will naturally become conditioned and multifarious. The answers given by the different jiva-souls are invariably influenced by their associations of different behaviours, culture, clothing, food habits, language, line of thought etc., in accordance with the location of this world wherein they live. In this way natural variegatedness is always visualised according to the variation of time, space and person. The basic variation is due to the alloyed nature of the fallen jiva souls, and then due to the various places, languages and origins the variations become multifarious. All these multifarious doctrines of varied nature can be properly analysed and understood by that person alone who has travelled all the places of world by learning all those respective languages and who has studied the various traditions of those places. Here we are compelled to point out only at the general hints. Among the two types of answers given by the spirit, the second one or the characteristic answer is truly reasonable. Even though the conditioned answers are multifarious, they can be scientifically divided into two catagories. The first catagory is the Jnāna or the knowledge and the second is Karma or activity. A question may arise here that if the correct answer is reasonable, then the reasoning or rationalisation is prominently adhered to. Does the rationalisation not agree with the natural variations? In reply to this we say that, the worldly language itself is influenced by the variation or

relativity of the nature; and therefore these languages are not capable of independently entering the field of transcendence. Therefore the words 'yukti' (reason) and 'yukta' (reasonable) which have been used here should be understood as only for the explanation of the purely transcendental faculties. This faculty of spiritual reasoning when gets associated with the material phenomena, becomes conditioned rationalisation and produces the various multifarious doctrines. When this faculty is stationed in its own characteristic nature, it provides the truly reasonable answer. Among the two scientific catagories of the multifarious answers, the first one known as jnāna (knowledge) is the visual faculty of the conditioned spirit to discriminate between the eternal and transient objects. Synthetically this jnāna upholds the material character by revealing the beginninglessness and the universal aboriginality of the matter. On the other hand this jnāna analytically denies the existence of the matter and establishes a featureless doctrine of Brahman without any qualities. The second catagory called ' karma ' is the atheistic activity of the fallen souls in cultivating the material association by means of the gross body. The unalloyed jnāna and karma of the transcendental soul in cultivating the spiritual sentiments and inclinations will be discussed in the subject of 'Bhakti' under the characteristic answer of the soul. Because of the natural inertia of the sentences it is quite difficult to express the unalloyed spiritual principles by means of worldly languages. 3

चित्रं बहुविधं विद्धि युक्तमेकं स्वरूपतः ।
चित्रमादौ तथा चान्ते युक्तमेव विविच्यते ।। ४ ।।

Conditioned doctrines are of innumerable types whereas the characteristic doctrine is homogenous. Let us first of all briefly delineate the conditioned doctrines and thereafter the discussion about the characteristic doctrine will follow. 4

आत्माथवा जडं सर्वं स्वभावाद्धि प्रवर्तते ।
स्वभावो विद्यते नित्यमीशज्ञानं निरर्थकम् ।। ५ ।।

सर्वथा नेश्वरासिद्धिरीशकर्ता प्रयोजनात् ।
परलोककथा मिथ्या धूर्तानां कल्पनेरिता ।। ६ ।।

संयोगाज्जडतत्त्वानामात्मा चैतन्यसंज्ञितः ।
प्रादुर्भवति धर्मोऽयं निहितो जडवस्तुनि ।। ७ ।।

वियोगात् स पुनस्तत्र गच्छत्येव न संशयः ।
न तस्य पुनरावृत्तिर्न मुक्तिर्ज्ञानलक्षणा ।। ८ ।।

Among the conditioned religious doctrines, 'materialism' is a most prominent one. As a secondary division this is again distinguished as (1) doctrine of material bliss and (2) the doctrine of materialistic extinction. The thorough discussion of these two doctrines will be done latter. What is materialism, that will be shown first. The conclusion of all types of materialistic doctrines is that, either the soul or the inert matter,—all these things are only the product of 'material nature'. Without the materialistic world there was no existence of such thing called 'sentience'. Knowledge about the so-called God is quite useless. Material nature itself is the eternal principle. In the name of God if any person or principle is imagined then the creator of that God also must be investigated. Therefore, the existence of God itself is untenable. All the parables which have been written in the various religious books of various lands regarding the God, and the explanation of the conditions of jiva-souls in the worlds beyond death are nothing but the imaginations of the cheats. There is no element of truth in them. The thing called 'spirit' or the 'sentience' is the inherent quality of the matter; and it is generated by the successive and the inverse associations of various material principles. When this process is again reversed, the sentience thus generated gets extincted by attaining the original state of its entrance

into the materials. Rebirth in the form of transmigration is not possible for the soul. Liberation of the soul as professed by the salvationists is an impossibility since the quality of any substance is not different from it. Therefore, phenomenal matter itself is the substance and all other things are its qualities. All these materialistic doctrines have been agreed to by all the atheists. A certain class among them has ascertained that the material happiness itself is the ultimate end, the another class of atheists conduct their enquiry after the bliss of annihilation knowing that the material happiness is transient and quite unwholesome.

Now let us discuss about the views of those who follow the doctrines of material bliss. Once again they are of two types viz., that of (1) selfish material bliss and that of (2) unselfish material bliss.

Followers of 'selfish material bliss' conclude that when there is no existence of God, soul, worlds beyond death and the consequences of one's activities, then let us voluptuously engage ourselves in the sensual pleasures by being somewhat cautious against the immediate consequences. There is no use in unnecessarily wasting the time in religious activities. This kind of belief has been prevailing in the human society from time immemorial, due to the defects of unholy company and evil activities. Doctrine of this type has been never seen to become society-oriented. According to its origin in different countries, it has been only produced and written by respective persons. Among the innumerable subscribers of this doctrine, Chārvāka pandit of India, atheistic Yangchoo of China, atheistic Leucippus of Greece, Sardanaplus of middle Asia and Lucretius of Rome are the prominent persons. Von Holbach says that the religion which provides increased individual happiness,—should be honoured. Religion is said to be a device of making oneself happy by subscribing to the happiness of others.

The modern-day advocates of materialistic bliss have compiled their doctrines after a type of unselfish materialistic bliss, in view to gaining the faith of the masses. Atheistic doctrine of karma (karmavāda) of India is perhaps the most oldest of these. The Mimānsakas, who are the advocates of this karmavāda have vitiated the meanings of the self-revealed vedas in favour of their doctrine and have used their erudition in establishing something called Apurva (अपूर्व) in the place of God by using various aphorisms like "चोदनालक्षणो धर्मः" etc. A Greek scholar named Democritus has established the basis of this doctrine in his country. He says that the 'matter' and the 'void' are eternal. Union of matter with the void results in creation and the separation of the matter, in destruction. Materials are distinguished from each other due to the differences in quantity. There is no distinction in the class of materials. Knowledge is nothing but a type of feeling generated by the union of internal and external objects. As per his doctrine, atom is the basis of all matter. The 'Vaisheshika' system of philosophy preached by Kanāda of our country, accepts the eternal distinction of classification of the atoms and this is in some way different than the atomic theory of Democritus. According to the Vaisheshika doctrine soul (आत्मा) and the Supreme Soul (परमात्मा) have been accepted as eternal. Plato and Aristotle of Greece also have not accepted the Supreme Lord alone as the eternal principle and the only source of the entire universe. In this way the defects of the philosophy of Kanāda are also seen in the doctrines of these scholars. Gassendi has accepted the theory of atoms and concluded that God is the creator of atoms. Diderot and Lamettrie of France have preached the unselfish material bliss. By attaining gradual degrees of maturity the doctrine of unselfish material bliss has attained its perfection in the writings of the philosopher named Comte of France. Life period of Comte was from 1795 A. D. to 1857 A. D.

His erroneous doctrine is named as 'Positivism'. This is a quite fantastic name for his doctrine because, except material aspects and phenomenal rules nothing else is revealed by it. 'We do not have any other equipments for the collection of knowledge, other than the sense organs. All the mental aspects are nothing but the attributes of the materials. This being the case, it is impossible to determine anything as the ultimate cause. Nothing can be understood about the beginning as well as the purpose of the world. No signs of any sentient principle are observed, who is the creator of the universe. All the mental aspects of thought should be arranged according to the mutual relation, result, similarity and dissimilarity. It is not proper to attach any transcendental feelings in them. Recollection of God should be known as the infancy of thought, the philosophical thoughts as the child-hood and the resolute thinking should be known as the maturity of thought. All the activities should be conducted in compliance to the thoughts of right and wrong.' His doctrine also advises that all the human beings should carry on their life with unselfishness and in the help of others. He says that human beings should cultivate this tendency by the feelings of the heart. For the sake of cultivating those tendencies, one should adopt an imaginative object and an embodiment of female form must be worshipped. Even if the object is unreal, it will help in the fulfilment of the tendencies. The earth is his 'supreme fetich', land is the 'supreme medium' and the human nature itself is the 'supreme being'. A female idol with a baby in the hands, should be worshipped in the morning, noon and during evenings. One's own mother, wife and daughter should be mentally worshipped with the thoughts pertaining to the triple periods of past, present and future. One should not seek after any fruit of these observations. In the country of England a scholar named Mill has named this materialism as 'sentiment-

alism' and arrived at conclusions mostly similar to that of Comte and subscribed to the doctrine of unselfish material happiness. A type of God-less secularism has attracted the minds of the modern youth of England. Logicians like Mill, Lewis, Paine, Carlyle, Bentham, Combe etc., are the initiators of this secularism. This also has been divided into two types. Holyoake is the founder of one of its divisions, who has graciously accepted God to some extent. The founder of the another division is Bradlaugh, who is totally an atheist.

In spite of the minor differences between the doctrines of selfish material bliss and non-selfish material bliss, both of them are materialism. If all these previously-mentioned doctrines are thoroughly reviewed, the futility of the materialistic doctrines become exposed. The purely transcendental reasoning at-once discards these baseless doctrines at the first sight, as insignificant ones. Even the unbiased phenomenal logic finds these doctrines to be erroneous and it discards them. The following enumerations will reveal the facts.

1. In the name of scientific abridgment of fundamental principles, the materialists have attributed universal aboriginality to the matter and engaged in the unification of all that exists. But, this is highly erroneous. Because, if matter is accepted as the origin, the eternal existence of various atoms, eternity of void, inconceivable relationship between matter and void, the eternity of the potency, nature and the activities of the atoms etc., have to be accepted. Without that, the universal creation becomes an impossibility. In this way, the fundamental principles become innumerable instead of unification. What is the entity of time, that also can not be understood. In this way the fundamental conception of materialist becomes nothing more than a childish prank.

2. Materialism is completely unusual and unscientific. Usually the nature or the quality is keen on

its own cause. It is quite irreasonable to hold the material nature as eternal, by denying the underlying sentience. Cause and effect are the nature of the mundane world. If this usual feature is denied, the material world becomes devoid of its nature. It is a scientific fact that matter is controlled and influenced by the sentience. The theory of, sentience being the quality of the matter and matter being the creator of the objects,-is quite unscientific.

3. Naturally the sentience is a superior and higher principle. It is only a stupid affair to imagine it to be controlled by the matter. Professor Ferris has elaborately discussed about this subject.

4. Where is the evidence of matter being eternal? prof. Tyndall has dicisively established that there is no evidence about the eternity of the matter. Even if any person lives for eternity and ascertains that matter is eternal, then also it cannot be believed. Due to the lack of evidence, the eternity of matter cannot be trusted.

5. Buchner and Molescott have said that matter is eternal. It is only a fanciful conculsion of theirs. In due course of time if matter gets destructed, then this conclusion will become unreal.

6. Comte says that the beginning and the end of the universe need not be investigated and that it is only a childish counsel. But, since the spirit is a sentient principle, it cannot give away its counsel of natural inquisitiveness. Investigation after the faculty of cause and effect itself is the mother of science. By following this view of Comte, within no time all the human intelligence will be lost. Human beings will become equivalent to inert matter.

7. Until and unless the creation of human sentience out of materials is seen practically, it is only utter foolishness to believe in such things. We are having the past

history of about three thousand years. In course of this period, no one has seen any self-born human being. If at all human beings are produced out of the union of materials or by means of material evolution, in that case at least a single human being would have been definitely born in that proces in the period of last three thousand years.

8. The consistency and extreme elegance inherent in the lives of human beings, beasts, trees etc., the regulation and control of the objects of their various faculties, the intricate perfection underlying the entire universal creation etc., are definitely indicating the creatorship of some Supreme Sentient Principle. If that Supreme Sentience is established as the cause of this universe then the doctrine of materialism gets entirely unfounded.

The materialism can be discarded by various logical reasonings. Only the most unfortunate ones among human beings adhere to the materialism. They do not understand about the spiritual bliss. Their hopes and convictions are quite feeble. The doctrine of materialistic extinction will be duly discussed latter on. 5—8

कर्तव्यो लौकिको धर्मः पापानां विरतिर्यतः ।
विद्वद्भिर्लक्षितो नित्यो स्वभावविहितो विधिः ॥ ९ ॥

पुंखानुपुंखरूपेण जिज्ञास्यो स सुखाप्तये ।
जीवने यत् सुखं तत्तु जीवनस्य प्रयोजनम् ॥ १० ॥

जीवने यत् कृतं कर्म जीवनान्ते तदेव हि ।
जगतामन्यजीवानां संबन्धे फलदं भवेत् ॥ ११ ॥

न कर्म नाशमायाति यदा वा येन वा कृतम् ।
अपूर्वशक्तिरूपेण कुरुते सर्वमुन्नतम् ॥ १२ ॥

Worldly dealings of the materialists will be discussed here. They say that,—even though there is no

God, nothing called soul and world beyond death, yet human beings should observe religious discipline. The activity which promotes the happiness of people is known as 'piety' and that which may bring inauspiciousness to the people is known as the 'sin'. Selfish bliss must be subordinate to the activities of unselfish bliss. Therefore the worldly religion should be necessarily followed. By the observation of it, the suffering and misery which is the repercussion of that sin will be avoided. Since the nature is always lawful, the human life also must obey the laws since it is a product of the nature. Learned persons should enquire after the proper rules regarding the working of the human life. The happiness derived out of this lawful living itself is the summum bonum of life. For the attainment of that happines one should regularly enquire after and observe the natural laws of life. If a doubt which may arise here that after death since I do not remain, what is the use of observing these rules of life without entirely engaging in the individual satisfaction and bliss? The answer is that, even though you attain death at the end of life, the activities done by you will not lose their capacity of producing their results. Those useful activities will bear agreeable fruits for the enjoyment of the other human beings. If you carry on the activities of marriage, production of your children, teaching of education and discipline to them etc, the good result of your actions will be definitely enjoyed by others. If you earn money and construct schools and colleges, inn for the travellers, roads and other structures, they will be usefully utilised by other human beings. Even if the result of the actions also are lost in a short time, the various activities done by different human bings will not be lost. At their maturity, the activities will produce an unprecedented potency. When that potency becomes more stronger due to the future activites, it will elevate this endless universe.

Therefore, the activities done by you will provide an unselfish gain for you.

This religion of materialists is perishable like a structure without foundation. The religion without the hopes and fears of world–beyond–death, will not be followed by human beings. Regarding the advocates of selfish materialistic bliss, the epithet of their doctrine itself indicates that they are quite selfish. Even those who profess unselfish material bliss also are selfish. No doctrine of unselfishness can remain in this world. If we go through the book named 'System of Nature' written by Von Holbach in the year 1770 A.D. and written in the name of 'Mirabond', he has elaborately discussed that, – "There cannot be unselfishness in the world. Religion is a device of making oneself happy by subscribing to the happiness of others." We are also feeling that unselfishness is as useless as an air-castle. The usefulness of unselfishness is only to bring about ones own happiness without misery. By hearing the word 'unselfish' if the other selfish people show their faith in it, I can easily arrive at my desired end! Motherly affection, brotherhood, friendship, love between man and woman, – whether all these are unselfish? In the absence of ones own happiness, no one would have engaged in such activities. Some people even sacrifice their own lives for gaining the bliss of the self. All the religious bliss is selfish. Even the divine-love also is for the sake of the self. The thing which is natural is always selfish. Because the word 'nature' denotes the property of the self. Selfishness itself is the nature; what is unselfish, that is quite unnatural and therefore is never visualised. The fact is that without the expectation and inclination towards future life and future happiness, no human being can engage himself in any activity. Intelligent people cannot have any regard to the apurva–theory of Jaimini as well as the

potency-theory of the western materialists. Those who follow these theories are deceived to some extent. Even though the smārta scholars of India do mention the apurva–theory of Jaimini, but in practice all of them consider the grace of God as well as the bliss of the world beyond death. They would have certainly discarded the apurva-theory, should they come to know about the controversy of the apurva-theory with God. The sage Jaimini knew pretty-well that the belief of God is quite natural in the heart of the jivas. Therefore, he has imagined the God under the influence of the apurva, with his trickish cleverness, to sanction the fruits of individual actions. Due to the cunningness of associating an imaginary God, the atheistic doctrine of Karma is strongly followed in India, as preached by the smārta pandits. It is quite natural that the selfishness of one person hampers the selfishness of the other. For this reason, an ordinary witted person respects the doctrine of the so-called unselfish person, in view to deriving the fruits of his own selfishness. This also is the another reason for the spreading of the atheistic doctrine of Karmavāda. In what way the advocate of unselfish material bliss makes his followers engaged in activities is not easily understandable. Ordinary people may accept this doctrine to some extent due to their selfishness. But, when this doctrine of karma is elaborately discussed over by them, they will engage in all the possible sinful activities due to selfishness. He will tell to himself, —"O brother, do not be abstained from the enjoyments. Wilfully engage in the pleasures of the world so that others may not understand it. Enjoying in this way will not produce any obstacle to the elevation of the world. When there is no existence of an all-seeing God who sanctions the fruits of our action, then why should I be afraid of Him? only be a little careful that others may not understand about it. Only that, if your selfishness is exposed it will bring

defame, disciplinery action by the rulers and imitation of the wicked people etc." In that case, either you or anybody else will not have happiness in the world." Perhaps this type of dealings will be seen in the characters of the atheistic materialits, if properly investigated. Once upon a time, a smārta pandit had advised someone of a tedious observation of chāndrāyana penance for the expiation of the offence of killing a spider. In reply that person uttered,—" O, the revered pandit, since your son also has participated in this action, the chāndrāyana expiation is indicated in his case also." Anticipating a great danger that Bhattachārya pandit once again seemingly went through his books and replied that,— "Aey, I have done a mistake in referring. Here it is said that,—a spider when killed becomes a piece of rag. Therefore you need not do anything towards expiation." This is the trend of the atheistic smārtas. Even though the worship of God is seen in some of these doctrines, it is only atheistic. Because, God as the giver of the fruits of actions, the world beyond death for the jivas etc., are the parts of atheistic Karma and therefore the signs of characteristic devotion or Bhakti are not seen in it. On proper analysis rather it will be seen that, since the mere wording of unselfishness will ultimately turn everything into selfishness, just to save the doctrine from such a degradation, certain scholars of the atheistic karmavāda have adopted an all-knowing and fruit-giving God and declared that the worship of such a God also is a part of Karma. In the philosophy of Comte, due to the apprehension of worship becoming useless in the practical working of the materialism, the imaginary deity is held as truly divine. Comte is more honest, whereas Jaimini etc., are intelligent and prudent. Since Comte was easily exposed, his doctrine of worship could not draw the attention of the masses. The prudent doctrine of Jaimini is followed by the ordinary masses of smārtas. In aggregate the philosophies of Comte and Jaimini are the same. It will be revealed by review that the doctrine of karma will

not be able to bring about the real well-being of human race, however efficiently it may be followed. Doctrines like secularism, positivism, smārta-karmavāda etc, will never be able to drive away the sin from the heart of human beings. They may rather create great obstacles to the principle of Bhakti or pure devotion. The doctrine of Karma often poses to be the guardian of Bhakti and says that, it (karma) is the follower of Bhakti. It also says that, it is reforming the hearts of unpious people and making them fit for offering at the feet of Bhakti. All these assertions are only the effect of double-allegiance. The real karma which is the follower of Bhakti is called only as Bhakti itself. So long the Karma is distinguished by its own name, it works as the rival of Bhakti and seeks for its own honour. The doctrine of karma claimes that the development of science, society, art etc, are its own activities. But, when the Karma is transformed as Bhakti, the science, society and art etc, will receive much more development and brilliance. Here it is not explained further— 9-12

भव: क्लेशोऽभव: केषां मते सौख्यमिति स्थितम् ।
निर्वाणसुखसंप्राप्ति: शरीरक्लेशसाधनात् ।। १३ ।।

Material happiness remains covetable by the materialists, as long as they believe that material enjoyment is the bliss. Either in the name of 'selfishness' or 'unselfishness' they work for that and enjoy it. In reality, the material happiness is quite insignificant, it is not the useful companion of the sentience object. Therefore, those who are conscious among the materialists, can not remain satisfied with the material bliss. Since the transcendental principle is not within their reach, eternal bliss in it is not enquired by them. Naturally therefore they conceive the materialistic extinction as bliss and run after it. They say that, existence itself is misery. Since non-existence is blissful, even by accept-

ing physical distress, one should enquire after the bliss of extinction (Nirvāna).

When the materialistic-bliss doctrine of the atheistic karmavāda was strongly followed in India, then the materialistic Brahmin-preachers of that doctrine had held, the transcendental self-revealed Vedas as only the scriptures of piety, the atheistic karmavāda as the real doctrine of Vedas and also they were preaching the sacrificial performances for gaining sensual pleasures in this world as well as the pleasure with heavenly nymphs and drinking of nectar in the Indrapuri, after ones death. Being discontented of this materialistic bliss, the kshatriya-born Gautam Buddha established his philosophy of Buddhism advocating the bliss of extinction, after studying the inevitability of physical sufferings. There are also evidences of such type of doctrine being preached in the country before Buddha. But the Buddha has been accepted as the original founder of that Nirvānavāda by his followers, since it became popular from the time of Gautam Buddha. Even during the time of Buddha or slightly before him another preacher named Jina born in the Vaishya family had preached a similar doctrine called Jainism. While Jainism remained only in India, Buddhism travelled to the foreign lands like China, Tatar, Siam, Japan, Burma, Ceylon etc. Still it is prevalent in many countries. Buddhism has developed many branches, perhaps the theory of extinction or Jadanirvānavāda is seen in all the branches. Since human nature can not remain without trusting in God, worship of God is also seen in some of the branches of Buddhism.

On the other day when I met a Buddhist of Burma, I enquired him certain questions. He replied that,-"God is without beginning, He has created all the universe. He Himself incarnates as Buddha and even now He remains in the heavens. By observing discipline and

virtue, we will reach His abode". The words of that Buddhist clearly shows that he has not studied the doctrine of Buddha. He has only narrated according to his human nature calling it as the Buddhistic doctrine. All these sophistry cannot be accepted as the asset of the human society. Only they will be enshrined in the books and in the hearts of the preachers. The followers of these doctrines will only hold the normal principles of human nature as the doctrines of their respective creeds. The universal affection of Comte, Jaimini's God in the form of 'Apurva' contained in the atheistic karmavāda, doctrine of materialistic extinction of Buddha etc., will be gradually transformed into the natural religion of human beings, this has already happened.

A certain doctrine of extinction similar to the Buddhism and Jainism has been found preached in the continent of Europe. This doctrine is called 'Pessimism'. There is no distinction between Pessimism and Buddhism except in one aspect. Buddhism accepts the transmigration of the jiva-soul. By observing the rules of extinction, the jiva-soul will attain Nirvāna and finally Parinirvāna. According to Pessimism there is no rebirth of the jiva-soul. In this way the doctrine of extinction is divided in two classes viz., (1) materialistic extinction pertaining to a single life, (2) materialistic extinction pertaining to multitudes of births.

The Buddhism and Jainism belong to the second catagory. Both the doctrines agree with the rebirths. As per the Buddhism, after practising kindness and abnegation for many births, the Bodhisatva finally became Buddha. According to their theory a jiva soul will attain the state of 'Parinirvāna', after observing politeness, patience, forgiveness, kindness, unselfishness, reasoning, abnegation, affection etc., for many births. There will be no existence after 'parinirvāna'. In the ordinary state of nivāna, the jiva soul exists in the form

of kindness. Jina's followers say that, when a jiva practises all the virtuous qualities in subordination to kindness and abnegation, then it will attain accordingly the different stages of Nāradatva, Mahādevatva, Vāsudevatva, paravāsudevatva, chakravartitva and ultimately the Bhagavatva under Nirvāna. In both the doctrines, the phenomenal world is eternal; Karma is beginningless, but has its end. Since the worldly existence itself is miserable, the real bliss is attained by parinirvāna or the ultimate extinction of the sentience. Jaimini's Vedic karmavāda is inauspicious for the jivas Only the attainment of parinirvāna is good for them. The gods like Indra etc., are the masters of karmavādis and at the same time they are the servants of Nirvānavādis.

Schopenhauer and Hartmann are the materialistic extinctionalists of the first group. As per the view of Schopenhauer, one will attain extinction by practising desirelessness for existence, fasting, self-willing abnegation and humbleness, accepting of physical burdens, purity etc. As per Hartmann, there is no need of observing any penance because extinction normally follows after the death. A person named Har Benson has said that human suffering is eternal and therefore extinction of the self is an impossibility.

Now it can be said that among the prevailing Monists, most of them are materialistic extinctionalists. Those monists who aspire after the bliss of Brahmānanda after nirvana, regarding their philosophy, it will be discussed latter. Those who believe in the non-existence of the self after nirvāna, and who therefore do not accept of any bliss after nirvāna, here we have called them as materialistic extinctionalists. This materialistic extinctionalism is quite useless because it is quite uncertain about the entity of the jivas. If at all the jiva-soul is a product of the matter, then it will be contained within the doctrine of the bliss of materialism. It is only atheism

to say like this. If the jiva-soul is an independent principle, then how it will have its extinction? also where is the proof of such an extinction? Essentially all these doctrines are quite God-less. Since these doctrines were created for the purpose of controlling the evil attitudes of the materialists, they have been violently spread over due to the rigorousness and forceful mental culturing undertaken by the preachers of those doctrines. Due to the monarchy of Brahmins in India and also due to their preachings of Godless karma theory, the other castes like kshatriyas had to feel oppression at their hands. As a result of which, the group of kshatriyas subscribed to the doctrine of Buddhism and the caste of Vaishyas subscribed to the doctrine of Jainism. Whenever a feeling of groupism is generated due to social enmity, it works so powerfully that the people engaged in it, do their efforts for the cause of their own groups without the reasoning of the right or wrong. The Buddhism and Jainism were preached in India under such circumstances. Due to the absence of developed religious reasoning, the people of many foreign lands accepted these doctrines as God-given. The materialistic extinctionalists of modern Europe had preached this doctrine due to their enmity towards the religion of Christianity. This can be understood from the relevant history. 13

केचिद्वदन्ति माया या सा कर्त्री जगतां किल ।
चिदचित्सविनी सूक्ष्मा शक्तिरूपा सनातनी ।। १४ ।।

As per certain doctrines, an eternal potency called 'Māyā' has created the entire universe. This subtle natured Māya has created two different principles in the form of 'chit' (sentience) and 'achit' (matter). Due to the rise of Buddhism when this doctrine of Māyā had its declination, an effort was done for presenting it in different forms. In course of time the Buddhism became

associated with 'Tantra shāstra'. This Tāntrik-Buddhism remained in the name of Buddhism itself. But the non-Buddhistic people started subscribing to the doctrine of 'Māyāvāda', which is nothing but a concealed-Buddhism. When this Māyāvāda was started being preached in mixture with the Vedik interpretations, the activities of Māyāvādi-Vaidāntika-philosphers were initiated. In the mountainous regions (like Assam, Kashmir etc), this doctrine was preached in a different form by the preachers of Tantra-shāstra, known as the doctrine of 'Maya-Sakti' in loyalty to the Tantra-shāstra. Many people say that the Tantrika-doctrine is an outcome of Kapila's philosophy. But, in my view it is not so. In the philosophy of Kapila even though the prakriti (Nature) is the creatrix, Purusha or the counter person of the Nature also has been accepted, who is unattached as a drop of water on the lotus leaf. This indicates the eternity of the sentient principle. In my view, the Shaiva-doctrine is the outcome of Kapila's Sānkhya theory. Since the Nature (Prakriti) is pre-eminently honoured by this Shaiva-doctrine, the ignorant people mis-identify the same with the Tāntrika-doctrine. In case of the Tāntrik theory even though the Purusha and Prakriti are often compared to the two halves of a gram, in the conclusion they denote that the Prakriti itself is the Progenitress of the sentience.

A typical theory of the natural extinction of the jivas also has been imagined. No kind of theism is found in the doctrine of materialistic potency. Just as the followers of transcendental potency submit their prayers to the Absolute Supreme Lord, the material potentialists in ridicule of them often express their prayers to the material potency. Staunchly atheistic Von Holbach prays to the material potency that,-"O Nature, O the Empress of all the principles, O the piety and the truth–the twin children of Nature, all of you be eternally enshrined as our protectors. Let all the human

beings make praise of you. O the Goddess of Nature, show us the path of happiness as intended by you. Drive away the oblivions of our minds. Disperse away the wickedness of our hearts. See that we will not be slipped from our foot steps in attaining the regular improvement in our activities. Let there be the kingdom of knowledge. Let goodness prevail in the souls, and endow our hearts with peacefulness."

The same naturalist Holbach has said that there is no soul, no God and no world after death. The doctrine which contributes to the individual happiness must be honoured. The natural potency itself is the supreme principle.

In the 'Mahānirvānatantra', lord Mahādeva praises goddess Kāli as this,-

सृष्टेरादौ त्वमेकासीत् तमोरूपमगोचरम् ।
त्वत्तो जातं जगत् सर्वं परब्रह्मसिसृक्षया ॥

—"O goddess, before the creation, you alone were existent in the form of invisible darkness. All this universe has been generated from you by the will of the Supreme-Lord." Here it can by decided that this tantra has been determined by the Sānkhya theory of unattached Purusha and the active Prakriti. Again it says that,—

पुनः स्वरूपमासाद्य तमोरूपं निराकृतिः ।
वाचातीतं मनोगम्यं त्वमेकैवावशिष्यते ॥

—"At the end of universal cataclysm you attain the form of darkness and remain alone, beyond the scope of thought and words"

त्वमेव जीव लोकेऽस्मि स्त्वं विद्या परदेवता ।

—"It is only you are the jiva in this world, you alone are the supreme goddess in the form of Vidyā." In this case no distinction is seen between the sentient jiva soul and the natural potency. This is quite against the doctrine of Sānkhyavāda.

यावन्न क्षीयते कर्म शुभं वाशुभमेव वा ।
तावन्न जायते मोक्षो नृणां कल्पशतैरपि ।।

कुर्वाणः सततं कर्म कृत्वा कष्टैशतान्यपि ।
तावन्न लभते मोक्षं यावत् ज्ञानं न विन्दति ।।

ज्ञानं तत्व विचारेण निष्कामेणापि कर्मणा ।
जायते क्षीणतपसां विदुषां निर्मलात्मनाम् ।।

न मुक्तिर्जपनाद्धोमात् उपवासशतैरपि ।
ब्रह्मैवाहमिति ज्ञात्वा मुक्तो भवति देहभृत् ।।

मनसा कल्पिता मूर्तिनृणां चेन्मोक्षसाधनी ।
स्वप्नलब्धेन राज्येन राजानो मानवस्तथा ।।

ज्ञानं ज्ञेयं तथा ज्ञाता त्रितयं भाति मायया ।
विचार्यमाणे त्रितये आत्मैवेकोऽवशिष्यते ।।

ज्ञानमात्मैव चिद्रूपो ज्ञेयमात्मैव चिन्मयः ।
विज्ञातो स्वयमेवात्मा यो जानाति स आत्मवित् ।।

"So long as the good and evil karma are not weakened, human beings will not attain salvation. Even the performance of tedious actvities will not generate the real knowledge. By the enquiry after reality and by means of dispassionate action, a sinless wise man will attain liberation. Muttering, sacrifice and even hundreds of fastings will not bring about the liberation. knowing oneself as the very Brahman provides salvation. If human beings could get salvation by worshipping any imaginary deities, then very well one could have become a king availing a kingdom in dream. The distinctions of the knowledge, knowable and the knower–these are only the product of Maya. True reasoning shows that only the ātman remains at the end. That person alone is the knower of the ātman, who has understood, – the knowledge as the transcendental ātman, knowable as to be spiritual and the ātman as the perfect knower."

This shows that the idea of the various Tantras are of different types. It cannot be said that the potential theory of Tantra shāstra is the outcome of any particular individual doctrine. What is accepted at one place has been discarded at other. In some places the Para Brahman is the supreme creator, somewhere the prakriti is so, and at times the jiva is said to be the creator. Somewhere the jiva is called as false and again in other places it is called as true. The creatorship has been some times attributed to the sound and dot, sometimes to the prakriti and purusha and at times to the only prakriti etc. It can be concluded that the doctrine of Tantra is such a mixed one, that no systematic thinking of which can be done. In the 'सृष्टेरादौ' verse mentioned above, it is said that before the creation only Prakriti was existent and the world was created by her at the will of parabrahman. what is that prakriti?, who is that parabrahman? who is that jiva, by attaining knowledge who will become parabrahman? The verse 'त्वमेव जीवलोकेस्मिन्' says that the prakriti itself is the jiva. There is no reasoning in it. Tantras also contain many indecent activities of 'लता-साधनम्, पंच'म'कार-साधनम्', the process of preparing liquer etc, and these can not be thought as being collected from any theistic philosophy. The Tāntrik potential theory can therefore be only treated in line with the apurva of the God-les karmavāda full of incantations, the imaginary natural worship of Comte etc. 14

अथवा भाव एवस्यात् नेश्वरो न जगज्जनः ।
भावो नित्य विचित्रात्मा नाभावो विद्यते क्वचित् ।। १५ ।।

Some wiseacre persons do not accept anything else than mere mental feelings. They say that the objective world is not existent, only the feelings are there. It is not useful to call the ātman as the subjective reality because, other than feelings nothing remains in reality.

People like Bishop Berkely are a type of sentimentals· They have called this sentimentalism as 'Idealism Mill also has to a certain extent accepted sentimentalism. This sentimentalism need not be thought as one with transcendentalism. The meditation of an object may be called as a sentiment. This meditation is in reality only a semblance of a material thought. This is not anything uncommon with the matter. When the human mind feels the material sensation and collects the replica of the matter, then alone the feelings get generated. Therefore this sentimentalism is not superior to the materialism. Even among Monists some have said that there is no existence of even God or human being; only the relevant sentiments are present. Sentiment is the eternal thing as well as a wonderful one. It Never gets destroyed. Sentiment itself is the ultimate principle. A faith of this kind is quite insignificant because, only the intoxication of mind can generate such a belief. If we look at the life of the writers of this theory, we can find that hardly they have believed in it. The human sentiments be rightly said to be the subtle principle of matter. This sentimentalism also is considered among materialism.

सन्यमेव त्वसन्नित्यं सदेवानित्य भावना ।
केचिद्वदन्ति मायान्धा युक्तिवाद परायणाः ।। १६ ।।

A certain doctrine says that,—" whatever exists in the world is always seen to be transient. At the end all the existence gets converted into non-existence. Therefore non-existence itself is real and eternal." This theory is ridiculous because it does not contain any essence. Only some infatuated person has put forth an idea like this out of argumentativeness.

This idea of ' non-existence itself is real ' is an absurd theory. This type of sophistry has created the doctrine of ' scepticism '. Scholars like Hume have become the

contributors of this doctrine. Even though 'scepticism' is quite unproved and unnatural, in course of its working it had been honoured by many. Due to the evils brought about by the doctrines of materialistic bliss and materialistic extinction, they had created a sort of contempt in the minds of the masses. The normal human nature is pure and devotional, it cannot find any bliss in the materialism. When this materialism effectively imprisoned the human logic by tying its various limbs out of strong chains, the final attempt made by the human logic for its own liberation is the doctrine of 'scepticism.' The materialists ardently preached that matter itself is eternal as well as matter is all-in-all. Many started uttering materialistic theories like that of prof. Huxley,- " Scientifically speaking, all the events of the world are the material cause and effects. Without matter as well as cause and effect nothing can be conculded. In due course of time the words transcendence and devotional love will be discarded from the scriptures. The irrefutable seizure of the material laws will arrest the free-will and the soul will be immersed in the waves of materialism.'' Due to the ferocity of the materialism the human nature was put under its tramples. To save itself from this danger, the human nature worked out the logic in a different direction. In spite of the apprehension of some inauspiciousness due to this new endeavour, the human nature was determined in uprooting the materialism. The resultant doctrine was 'scepticism.' Even though the scepticism effectively cleared the junk of materialism, it also brought an added obstacle for the theism. People started doubting that the objective reality is not at all seen by them, only the qualities of the objects are perceived. Even what is the proof of that perception being correct? The individual sense organ experiences a certain quality of the object. Eye sees the form, ear perceives the sound, nose feels the smell, skin feels the touch and the tongue feels the taste. In this way the different

qualities are uuderstood by our five sense-organs and that provides us the knowledge of the objects. Apart from these five sense organs if we have an additional ten numbers of sense organs, we would have received a different type of objective knowledge. Therefore whatever knowledge we have, all of it is doubtful. In this way the materialistic theory was denied by the scepticism but, it was of no use for the transcendental theory. Scepticism uncertainly accepts the existence of the objects and just say that,—"We do not have any principle knowledge of the object since we do not know it in reality and there is no means of gaining true knowledge." The scepticism denies itself because of the uncertainty accepted in it. Since uncertainty is present in it, what is the basis of scepticism? If properly reviewed it will be revealed that the scepticism is only a useles raving. "Whether I am existing or not!" who is the person maintaining this doubt? Since I am maintaining this
doubt, definitely I am existing. 16

सर्वेषां नास्तिकानां वै मतमेतत् पुरातनम् ।
देशभाषा-विभेदेन लक्षितंच पृथक् पृथक् ।। १७ ।।

Materialism or materialistic potentialism, sentimentalism and scepticism,—all these three are the oldest types of atheism. All other branches of atheism are included in them. Thorough review of these has shown that all those new atheistic preachers who assert themselves as the preachers of new theories, it is only their oblivion. By changing the name and form, they are only spreading the old theories. Many types of philosophical theories have come into existence in our country. Among them Sānkhya, Nyāya, Vaisheshika and Karma-mimānsā are openly atheistic. The theory of Patanjali and the Vedāntik monism are the concealed atheism. Our readers may be interested in having a look at the thoughts of those doctrines. Therefore, shortly they have been discussed here.

Sānkhya:—This is an old philosophy introduced by sage Kapila. He says that,—

ईश्वरासिद्धेः ।। १-९२ ।।

that is, God is not proved.

मुक्तबद्धयोरन्यतराभावान्न तत् सिद्धिः ।। १-९३ ।।

If God is to be agreed, either he should be called as liberated or bonded, what else can be said about him? The liberated God can not be realised and also the bonded God can not be accepted as God at all. Here the commentator Vijnāna-Bhiksu says,

'नन्वेवमीश्वर प्रतिपादक-श्रुतीनां का गतिस्तत्राह'—

मुक्तात्मनः प्रशंसा उपासासिद्धस्य वा ।। १-९६ ।।

Either for the appreciation regarding the liberated soul or that of the person fulfilled in the worship, the shrutis have said many things. But, there is no God in reality.

This is the view of the sānkhya philosophy.

Nyāya philosophy is founded by sage Gautama. He says that,—

"प्रमाण-प्रमेय-संशय-प्रयोजन-दृष्टान्त-सिद्धान्तावयवतर्क-निर्णयवाद-जल्प - वितन्डा - हेत्वाभास - छल - जातिनिग्रहस्थानानांतत्वज्ञानान्निःश्रेयसाधिगमः ।"

The state of definite well-being mentioned by Gautama is not at all understandable. Perhaps to become stronger in arguements itself is the well-being of the jivas. God could not find any place among his sixteen principles. For this very reason the Vedas say that,—

"नैषा तर्केण मतिरापनेया ।।"

Regarding salvation, the following words of Gautama may be seen.—

"दुःख - जन्म - प्रवृत्ति - दोष - मिथयाज्ञानानामुत्तरोत्तरापाये तदनन्तरापायादपवर्गः ।"

This aphorism generally speakes about the 'Mukti,' natured as the cessation of all sufferings. As per Gautama, there is no bills in Mukti and therefore there is nothing called divine-bilss. In this way the Nyāya philosophy of Gautama is anti-Vedik. We shall not discuss more about this.

The philosophy of Vaisheshika Darsan is founded by Kanāda. There is no need of discussing much about this. If we study the original aphorisms of Kanāda, no kind of eternal God is available in them. Certain writers of this doctrine have accepted among the seven principles, a principle in the form of Paramatma situated within 'Dehi' or the owner of the physical body, just in view to removing the Godlesness of their own doctrine. But, scholars like Shankarācharya etc., have decided in their own commentaries of Vedāntasutra, the doctrine of Kanāda as an atheistic and anti-Vedic theory. Even if the word 'God' is used by many philosophers, unless that God is accepted as the autocratic Supreme Master, there is no meaning of accepting Him, they are only atheistic. It is the very nature of God that He will be known as the Master above all other principles. The doctrine in which an equivalent principle to God also is accepted, it is nothing but atheistic.

Jaimini is the aphoriser of Karma-mimānsa. He has not mentioned about the Supreme Lord. First of all piety is the subject matter of his philosophy. According to him,—

"चोदना लक्षणोऽर्थो धर्मः। कर्मैके तत्र दर्शनात् ॥"

—The principle realised from Vedas itself is 'Dharma'. It is also denoted as Karma (action). Its commentator Shabaraswamy writes in this respect that,—

"कथं पुनरिदमवगम्यते? अस्ति तदपूर्वम्।"

—How it can be understood? Therefore the principle called 'Apurva' is definitely existent. As the result of various actions the 'Apurva' gets manifested and it sanctions the fruit of those actions. What is the necessity of separately accepting a God for this? What more than this could be told by the modern atheists like Comte?

Vedānta Shāstra is exclusively a philosophical doctrine expounding the devotion of the Supreme Lord. In the commentary of this Vedānta, atheistic thinkers have interpolated the monistic doctrine which is nothing but a concealed Buddhism. But the saintly persons have composed the real interpretation of Vedānta Shāstra with great carefulness and presented the same for the spiritual guidance, of human beings. In the latter pages we will discuss about the futility of Monism.

The doctrine of Patanjali is known as Yoga shāstra.

The 'Sādhana Kānda' of this Yoga shastra says that,—

"क्लेशकर्मविपाकाशयैरपरामृष्टः पुरुषविशेषः ईश्वरः। तत्र निरतिशयं सार्वज्ञवीजं। स पूर्वेषामपि गुरुः कालेनानवच्छेदात् ॥"

—God is the person unafflicted by the calamities of misery, action, propensity and shelter. He is the ultimate knower of everything- He is unaffected by age and therefore is the preceptor of all the ancient beings.

Observing this type of explanation many people think that Patanjali is a really devoted person. But, the thorough study of his Yoga-shāstra will reveal the truth of it. In the 'Kaivalyapada' of his philosophy it has been said that,—

"पुरुषार्थ-शून्यानां प्रतिप्रसवः कैवल्यं स्वरूपप्रतिष्ठा वा चितिशक्तिरिति।"

In the narration of Bhoja, the meaning of this aphorism can be seen as,-"चिच्छक्ते र्वृत्तिसारूप्यनिर्वृत्तौ स्वरूप मात्रेऽवस्थानं तत् कैवल्यमुच्यते।" kaivalya is the orientation

of chit potency in its own form. Here it is to be considered that what is meant by the kaivalya of chit potency? When a jiva attains that kaivalya, whether it will have any activity or not? After the attainment of kaivalya of a jiva, what will be its relationship with the God accepted in the stage of peformance? Unfortunately these questions are not answered by this doctrine of yoga. On repeatedly studying the whole of that yoga-shastra it will be revealed that, the God mentioned during the stage of peformance is an imaginary object f r the sake of attaining the final stage of worship. At the end of the performance, that God is no more existent. The readers can very well now understand that whether these doctrines are theistic or atheistic.

Due to the variation in the languages, these atheistic doctrines have been preached in the various lands under different names. 17

कर्मज्ञानविमिश्रा या युक्तिस्तर्कमयी नरे ।
चित्रमतप्रसूती सा संसारफलदायिनी ।। १८ ।।

Reasoning is of two types viz., unalloyed and mixed. The transcendental faculty of thinking that of an unalloyed soul may be called as 'unalloyed reasoning'. This is the characteristic-nature of the soul and therefore is stainless. The materialistic perversion of that characteristic-nature attained by the material-bound soul will be called as mixed reasoning. This is of two types viz., mixed with Karma and mixed with Jnāna (Karmamishra and Jnāna-mishra). On the other hand this is known as 'tarka' (sophistry). This mixed reasoning is condemnable because of its four types of inherent defects viz., inadvertance, oblivion, tendency of imposing one's errors on others and the inadequacy of the senses. All the conclusions of the mixed reasoning are defective. The conclusions of the unalloyed-reasoning are always homogenus. The theories delivered by the mixed reasoning are multi-

farious and mutually controversial. By following those defective doctrines the bonded jiva-souls will be put to more bondage. 18

युक्तेस्तु जडजाताया जडातीते न योजना ।
अतो जडाश्रिता युक्तिर्वदत्येवं प्रलापनम् ॥ १९ ॥

The mixed reasoning is born of matter. Primarily, when the bonded jiva receives a material image of the wordly object, it will be carried to the brain by means of the nervous system. By the power of remembrance when these images get piled up in the brain, the bonded reasoning carries on its work depending upon the collected images. Many types of imaginations and deliberations are generated in this manner.' The beauty perceived due to the systematic arrangement of these mental pictures is named as 'science'. Various conclusions are derived by the successive and inversive reaction between the stored knowledge of the pictures.' This becomes known as logic or rationing. Comte said,— 'Whatever is perceived, keep them properly arranged and enquire after reality by means of them.' The reasoning derived out of the material pictures can be called only as mundane reasoning. Supra-mundane object and its characteristic cannot be understood by this mundane process. If any supra-mundane object is existent, surely there will be a separate relevant process to realise the same. Those who are either ignorant of that superior process or those who do not want to know it due to the lack of culture, such people will remain depending upon the materialistic reasoning and express only their ravings. The mundane rationalism works quite efficiently wherever the endeavours of material world are concerned. In the mundane activities like, engineering, physical activities, war, music etc., the mundane rationalism is specially useful. At first the mixed reasoning in association with the knowledge mentally resolves about all these things and then in

association with activities physically executes them When the matter of railway was resolved in the mind of some material scientist, it was the 'reason mixed with knowledge' (ज्ञानमिश्रा युक्ति). When the samething was transformed into action, it was guided by the engineering activities with the 'reason mixed with action' (कर्म मिश्रा युक्ति). Activities like engineering ete., are the proper objects of mixed reasoning, the supra-mundane principles are not within its scope. Therefore, they can not be fitted in to it. Transcendental reasoning is capable of dealing with the field of transcendental principle. For the enquiry of the transcendental cause of this universe if the theories of materialism, material potentialism, materialistic extinctionalism, sentimentalism etc., if depend upon the materialistic rationalism, no happy result can be available. Because their process itself is quite ridiculous. In the name of religion whatever literature produced by them have proved useless in serving the purpose. 19

प्रलपन्तीह सा युक्ति रूदन्ती स्वात्मसिद्धये ।
चरमे परमेशानं स्वीकरोति भयातुरा ।। २० ।।

Although the unalloyed-reasoning is the characteristic nature of the jiva soul, the material bound soul depends upon the materialistic sensations and thinks about only matter under the guidance of mixed-reasoning. Since most of the human beings are the advocates of this mixed reasoning, the unalloyed reasoning is quite rare in this world. Those who are fortunate enough to guide their feelings towards the esoteric principles, only they are aware of the greatness of pure reasoning or 'Sahaja Samadhi'.. The exoteric world has honoured the mixed reasoning since time immemorial and was expecting to get some real benefit out of it. In whatever doctrines preached by this mixed-reasoning, the worldly people entrusted their faith but, at the end they could

not derive any happiness out of them. The reasoning,—either bonded or mixed can not make itself completely isolated from the sentience. At times it tries to help the soul. Delivering various multifarious doctrines when the mixed reason could not find any delight in them, it acquired a frustration about itself. It started to lament with sorrow and uttered,—'Alas! to what a great extent I have exoterically travalled away from the soul, who was my eternal companion and have discarded my real nature!" Ultimately that 'lamenting' reasoning, out of fear and anxiety accepts the Supreme Lord as the root cause of everything that exists. In this state of affairs, the human mind preaches in various lands about the God established over its reasoning. In this condition, the scholar Udayan Acharya composed his book 'Kusumanjali'. The doctrines like 'Deism' and 'Natural Theology' etc, were a result of such a condition of human minds as stated above. When the divinity becomes established out of mixed reasoning, it happens to be quite incomplete and unnatural because the divine sentiment created out of materialistic reasoning, is a type of casual and insignificant feeling. It does not contain any relevant reasoning of the soul and hence there can be no development of the soul. This will be shown latter. 20

कदाचिदीशतत्वे सा जडभ्रान्ता प्रलापिनी ।
द्वैतं त्रैतं बहुत्वं वारोपयत्येव यत्नतः ।। २१ ।।

That delirious mixed-reasoning even after accepting the divinity, it becomes unable to establish the unity of God. Sometimes it imagines two principles as divinity and decides that the sentient principle is a divinity and also the materialistic principle is another one. The sentient divinity is the source of all auspiciousness whereas the divinity of material principle is the source of inauspiciousness. A certain philosopher called Zarahustra has accepted the eternity of two Gods viz., holy

and unholy by advocating duality in his book named Zendavesta. Followers of devotional cult have shown their contempt to this theory and also for the doctrines of karmakānda and Jnāna-kanda as atheistic thoughts. Zarathustra was very old philosopher. Since his philosophy could not find any followers in India, he preached it successfully in the country of Irān. His philosophy became so contagious that in the religion of Jews and finally among the followers of Quran it created an entity called 'Satan' as a rival to God. When Zarathustra was preaching his philosophy of duality, there arose a necessity of three divine principles among the Jews, as a result of which the theory of 'Trinity' was developed. At first, three different Gods were imagined in the theory of Trinity and latter on when the scholars could not get pleased in it, it was reasonably settled by accepting the three principles of God, Holyghost and Christ. In India also, when certain faith of believing Brahmā, Vishnu and Shiva as independent Gods was imagined, there arose a similar dangerous situation. Latter on the philosophical unity of these three deities was established and the scriptures have invariably warned against the distinctive view of them. The belief of multiple divinity is seen in different countries. The thought of pure mono-theism is not seen among the most uncultured countries. There was a time when the deities like Indra, Chandra, Vāyu etc were believed to be independent Gods. By correcting these thoughts, Mimānsakas established the unity of Brahman. All these are nothing but the ravings of illusioned materialistic reasoning. The Supreme Lord is a principle without second. If there are many Gods, this universe would have never been regulated so systematically. As per the various willings of different Gods all the universal rules would have become controversial to each other to definitely massacre the world. Any sane person will agree that this manifested universe has been created by the will of a single Supreme Personality. 21

ज्ञानं साहजिकं हित्वा युक्तिर्न भिद्यते क्वचित् ।
कथं सा परमे तत्वे तं हित्वा स्थातुमर्हति ॥ २२ ॥

The reason derived of the normal realisation of an unalloyed soul alone is always pure and stainless. Determination of the Reality conducted by that pure reasoning alone is realistic. Reasoning cannot remain isolated from the characteristic knowledge of the soul. But, the reasoning tinged with the materialistic knowledge what is seen in the world is the impure or a mixed one. The philosophical thoughts derived of this mixed reasoning are always insignificant. Even though the divinity is established by it, that becomes quite unsatisfactory and irrelevant. This mixed reasoning is a quite unfitting one in the matters of ultimate Reality. Depending upon the characteristic knowledge when the unalloyed reasoning of the soul determines the conclusions about the supreme Reality, they can be accepted as realistic. Here it may be enquired that what is that known as 'characteristic knowledge'? The soul is transcendental and full of knowledge. That inherent knowledge of unalloyed soul is knowen as the 'characteristic know-ledge'. This 'characteristic knowledge' of the soul is its eternal companion. It is not born of the empiric experience with the matter. A certain process of that characteristic knowledge is known as unalloyed reasoning. The signs of that characteristic knowledge are that even prior to the generation of materialistic knowledge a jiva-soul realises that,—(1) I am existent, (2) I will continue to exist, (3) there is an inherent bliss in me, (4) a certain great principle is there as a shelter of my bliss, (5) It is my characteristic nature to be depending up on that great shelter, (6) I am eternally the follower of that shelter, (7) the shelter is exceedingly beautiful, (8) I am not powerful enough to discard that h elter, (9) the present condition of mine is remorseful, (10) It is fit for me to culture again the servitudinal asso-

ciation of that shelter by discarding this remorseful condition, (11) This world is not my eternal abode, and (12) I do not have any eternal well-being by the development of this world.

In the absence of taking recourse to this characteristic knowledge the reasoning becomes mixed with the matter and only remains delirious. Even in the materialistic science the mixed reasoning is made liable to accept certain amount of characteristic knowledge. Unless certain preliminary views are accepted in the beginning of learning arithmatic, astronomy etc, the studies can never have any progress. In the spiritual field also, when the preliminary characteristic revelations are accepted, the subsequent establishments will become realistic. 22

एकत्वमपि तद्दृष्ट्वा तत्समाधिच्छलेन च ।
स्थूलं भित्वा तु लिंगे सा योगाश्रयचरत्यहो ।। २३ ।।

A certain group of people are there who are unable to determine their doctrine by the help of 'characteristic realisation' but at the same time they do not totally agree with the materialistic reasoning. Depending upon a little of the characteristic knowledge they accept the Supreme Lord as a principle. They take recourse to meditational Samadhi under the influence of gnosticism. Since that Samadhi is not a characteristic one, some type of deceptive thought is appeared in it. Because of that deception even after breaking through the gross materialistic world they will be unable to have a glimpse of the transcendence. The reason is that the unconditional Reality is not realised without the aid of characteristic-Samadhi. In that artificial meditation of Samadhi they will be able to see the signal world or the subtle material world and feel that, they have seen the ultimate abode of the jiva-souls. This singal world (linga jagat) is nothing but the subtle principle of the gross world. The difference between the

gross world and the signal world is that, the first one is perceivable by the sense organs whereas the second one is only perceived by the mind. The material world is of two types viz., grossly materialistic and the luminous signal world, much more subtler than the first one. The 'astral body' spoken of by the Theosophists is the luminous material body. The signal body is still more subtle principle and also known as mental body. The subtle occult world mentioned in the Pātanjala Shastra and by the Buddhistic yogis is nothing but the signal world. But the transcendental principle is quite uncommon from all these things. The state of 'Kaivalya' mentioned in the Pātanjala Shastra is only a contentional thought of the gross and the subtle matter. Nothing about the transcendental principle is revealed by it. The God accepted during the stage of performance is not seen after the attainment of kaivalya, and nothing has been mentioned about the relation of that God with the jiva who has attained kaivalya. If the jivas who have attained Kaivalya get merged with that God, then this doctrine is nothing different from Monism. The yoga shāstra, Theosophy, Pātanjala shāstra etc., are not useful for the eternal well-being of the jivas. Among many types of secondary stages existing between the gross materialistic principle up to the transcendence, the yoga shastra may be said as one in them. Those who enquire after transcendental bliss cannot have any taste for it. 23

केचिद्वदन्ति विश्वं वै परेशनिर्मितं किल ।
जीवानां सुखभोगाय धर्माय च विशेषतः ।। २४ ।।

Some people say that this world has been created by God for the purpose of our enjoyment. Without any sinful motive if we enjoy this world and simultaneously by collecting piety we can earn the grace of God. This is quite doubtful because, if God has created this world for the enjoyment of the jiva souls, He would not have left innumerable imperfections in

it. He is Almighty and His desires are readily fulfilled. His Will is ever executed without any obstacle. If we think that God has created this world for the enjoyment of the jivas, then God should be blamed for the innumerable inadequacies. Even if it is admitted that this world is meant for the teaching of piety, in that case also this would have been created in a different manner. Because, in the present situation all the beings of this world are unable to collect piety. 24

आदि जीवापराधाद्वै सर्वेषां बन्धनं ध्रुवम् ।
तथान्य जीवभूतस्य विभोर्दण्डेन निष्कृतिः ।। २५ ।।

Considering the merits and defects of this moral monotheism, some religionists concluded that, this world is not an abode of unalloyed bliss for the jivas, this world is rather filled with more sorrow. It seems to be a punitive abode of the jivas. Penalty is only a result of an offence, what else may be the necessity for a penalty? Now what is the offence incurred by the jivas? By being unable to derive at a proper answer of this question, a strange doctrine has been accepted by several religions delivered out of illiberal thoughts. They say that,—by creating a primitive being, God allowed him to live in a blissful garden along with his consort. God also warned him against eating the fruit of the tree of knowledge. Due to the ill-counsel of some wretched jiva, the couple ate the forbidden fruit and as a result of it they fell down to this miserable world by losing their merit due to the offence of disobeying God. Because of that offence committed by the primitive-couple, all the jivas are born as offenders. Since that offence was not capable of being eroded away by the jivas, a portion of God was born in the form of human beings and carrying away the offences of all obedient jivas he accepted death. All those jivas who were obedient to him, easily secured salvation where-as those who were

not obedient to him were thrown away to the eternal hell. 'The salvation of jivas by penalysing the God born among the human beings'—this doctrine is not intelligible to the normal reason. 25

जन्मतो जीवसद्भावो मरणान्ते न जन्म वै ।
यत् कृतं संसृतौ तेन जीवस्य चरमं फलम् ।। २६ ।।

To believe in this dogmatic religion, some unrelevant events are to be trusted. The principle of jiva soul exists only in between life and death. Jiva soul was not there before birth and also will not come again to the field of activity after death. Apart from human beings other creatures do not have soul.—This faith is an outcome of narrow wisdom. Soul is not a transcendental principle. Its creation should be imagined out of matter either due to the succession of events or due to the Will of God. It can not be told that why the different souls are born in variable conditions. Some are born as destitute, some or born as opulent, som in the house of devotees, again some are born in the house of demoniac non-devotees. According to the various condition in which human beings are born, they become liable to carry on their lives either piously or impiously. Because of this it seems that God is injudicious.

Again, why the animals are not considered among jiva-souls,—this can not be answered. Why the beasts and birds are originals to human beings? The resultant action of a single birth will be rewarded by either eternal heaven or eternal hell,—this opinion is quite unacceptable to the devotees of the All Merciful Lord. 26

अत्र स्थितस्य जीवस्य कर्मज्ञानानुशीलनात् ।
विश्वोन्नति विधानेन कर्तव्यमीशतोषणम् ।। २७ ।।

Those who follow this religion will not be able to do the selfless service of God. In practice they will be

striving for wordly development by means of cultivating action and knowledge and thereby gratifying God with the sense of dutifulness. By the construction of hospitals, schools and other welfare works if the auspiciousness of the world is devised, God will be pleased in return. Cultivation of activities and material knowledge are strongly prevelant in them. But the unalloyed devotion free from the influences of karma and jnāna is never known to them. God's service done out of dutifulness cannot become natural or unselfish. God has helped us and therefore we should worship Him,—this is the result of an inferior intellect because, on the other hand God would not have received any service from us on not showing His kindness. Also there remains an evil motive that God will help us in future also. The meaning of kindness or the help of God if would have been understood as the unalloyed devotion to Him, then this desire could be called as sinless. The meaning of kindness is not taken by them in this sense. By kindness it is meant that,—the worldly convenience and happiness. 27

ईशरूप विहीनस्तु सर्वगो विधिसेवित: ।
पूजितोऽत्र भवत्येव प्रार्थनावन्दनादिभि: ।। २८ ।।

In the present doctrine of our discussion and in the other modern ones following this, the God is without form as well as He is all-pervading. Cultivation of gnosticism is a main feature of them. If any form is attributed to God, He will be humbled down,–this gnostic idea always occupies their minds. Regarding the personality of God they cannot entertain any higher views than this. In this way the divinity imagined by them becomes quite a materialistic idolatry. Sky is an inert object of the material world, the all-pervadedness and formlessness are also the qualities of the sky. The God conceived by these people also is of that kind! This is called as the material worship. The sentient jiva soul transcends the twenty four fundamental principles of the

Nature and the Supreme Lord is infinitely superior to the jiva-soul. The transcendental-distinctive-Personal Form of the Supreme Lord, and simultaneously existing Omnipresence of Him being the Master of all the congenial and controversial qualities with their perfect assimilation in Him and Him alone, that All-Merciful and eternal Beloved of all the jiva souls, Bhagavān the glorious Supreme can be never realised by these dogmaticians without the mixture of their own conditioned illiberal thoughts. Even the so-called God's worship of these dogmaticians is quite defective and imperfect. Prayer and adoration only are known as worship. The wordings used for the prayer and adoration are also quite worldly. Being the slaves of gnosticism they are quite afraid of the worship of transcendental Sri Vigraha of the Lord. Not only that, they anxiously advise even the other human beings not to imagine any transcendental form of deity. The adoption of an image will become tantamount to the inert worship. Due to this wicked idea, they remain quite incapable of experiencing the supramundane Transcendental principle in the real Form. These people are almost self-centred. For the fear of evil teachings they do not accept shelter with any preceptor and even if any preceptor is available, they do not honour him. Since the evil-preceptors misguide the disciples, they discard even the holy-preceptors. Some of them say that, as the reality is inherent in the soul, it can be realised by one's own effort and therefore it is not necessary to take shelter at the feet of a preceptor. Again some people say that, it will suffice to accept the chief-prophet. The prophet himself is the God, the preceptor and the deliverer. He enters in to us and destroys the root of our sins, there is no need of any other human being as preceptor. Among them some accept a certain scriptural book as God given. Some other of them do not accept any scripture for the fear of subscribing to the erroneous views contained in the books. 28

इदमेव मतं विद्धि सर्वत्रैवासमञ्जसम् ।
ईश्वरे दोषदं साक्षात् जीवस्य क्षौद्रसाधकम् ॥ २९ ॥

Even though a single God is accepted in this doctrine of our discussion, that God is filled with defective discriminations and this is a draw-back on the part of the jivas who are after devotion to Him. Although the God is only one, another sinful huge entity has been accepted by them, who is independent of God's will. Again, those who have discarded the existence of that sinful entity, being unable to understand the illusive potency of God, have observed the generation of sin due to the weakness of jiva soul. Sins are no doubt, incurred due to the weakness of the jivas but, unless the beginning-less sin and virtue are not accepted, the God alone is to be blamed for the creation of weakness among the jiva souls. These people accept the God as stainless, only in the course of talks. But, in practice they throw over all the sins at Him. In the entity of a living being, these people are quite unable to understand the distinctions of purely sentience spirit, subtle materialistic signal body and the outer gross material body. Both the knowledge and science of their religion are defective and illiberal. Therefore, in noway they can understand about the Sarahasya (the secret of jivas) and Tadanga (Pradhāna Prakriti). In the pride of material scientific developments, their science of transcendental knowledge becomes quite contracted and as a result of which their religious performances also are insignificant. The highest end covetable by them is the heaven pertaining to the subtle signal body. Since they take the subtle body itself as the soul, they are unable to distinguish between the mind and soul. 29

केचिद्वदन्ति सर्वं यच्चिदचिदीश्वरादिकम् ।
ब्रह्मसनातनं साक्षादेकमेवाद्वितीयम् ॥ ३० ॥

The monistic philosophy of Advaita is prevelant since a long time. Depending upon a partial aspect of

the Vedas, this Advaitavāda has come in to existence. Although the monism has been preached in various countries by different philosophers, we can definitely say that they were originally spread over there only from India. Certain scholars who came to India along with king Alexander had thoroughly studied here the doctrine of Advaita and preached the same in their countries. The writers of those countries have partly revealed this in their books. The Advaita doctrine says that, Brahman alone is the real Object and apart from it there is no other object as well as no other object has come to exist. The different attributes of transcendence, matter and God etc. are only the result of pragmatic dealings. Brahman alone is the real source of all that is perceived. That Brahman is eternally immutable, formless and non-distinct. It is free from any of the titles. It is not endowed with any power or any activity. Brahman has no change or transformation. All these sentences are observed in various places of the vedas. Brahmavādis easily believed these sayings but, by seeing towards the distinctive material world they started to think that,-How such an un-entangled Brahman can be the cause of this world? This world is practically perceived by us. Where from it has come? Unless a reconceliation is found for this controversy, our delicious doctrine cannot be kept intact. Many types of thoughts arose in their minds during the process of thinking for it. In what way the action or activity can be accepted of the inactive Brahman? Moreover the principle of Monism should not be mutilated by accepting any other principle than the Brahman! In course of thinking, at first it was decided that, if the Brahman is endowed with a bit of transformational power, perhaps the Monism may not get mutilated. It may be attributed that Brahman itself is the transformation of the object. 30

वस्तुनः परिणामाद्वा विवर्तभावतः किल ।
जगद्विचित्रता साध्या जगदन्यं न वर्तते ।। ३१ ।।

When the above conclusion was about to be accepted, another Advaitavādi said that,—It is not proper to agree with a defect of the Brahman. If the Brahman is said to be transformable, His previously mentioned qualities will not remain intact. Instead of transformation, a theory of illusion (vivartavāda) may be accepted. Since Brahman is immutable, His transformation is impossible. If we accept the location of Brahman in place of reality as well as a secondary aspect of illusion where there is no principle reality, our doctrine will become fool-proof. Due to the illusory idea of a rope as a snake, the various feelings of fear etc, are generated. The illusory knowledge of pearl shell as silver produces feelings like hope etc. Therefore if this theory of illusion (vivarta) is accepted, there will not arise any drawback of the Brahman. At the same time it will be proved that, this world is an illusion and is attributable only to the ignorance. World is not existent, life is not existent, Brahman alone is existent and the perception of this world is only a pretence. By specially thinking over this 'pretence' different wordings of 'Avidyā', 'Maya' etc were available from the lexicon. Since the pretence cannot be held as a seperate object, the singleness of the object could be achieved by this theory. The object is spiritual whereas pretence is pragmatic,—this was ascertained by them. When the pragmatic intellect becomes defeated by the spiritual knowledge, the pretence will get destroyed and the singleness of the object will be achieved thereby presenting salvation (Mukti). 31

अथवा जीवचिन्तायां जातं सर्वं जगद्ध्रुवम् ।
जीवेश्वरे न भेदोऽस्ति जीवः सर्वेश्वरेश्वरः ।। ३२ ।।

In the meanwhile another group of scholars thought that, the doctrine of pretence is not very realistic. They said that,—the pretence of world as arisen by depending upon another type of pretence knon an jivas. If jivas are called as separate principles, it will hamper

the monism. Therefore jiva itself is a pretence. These scholars divided themselves into two groups and two different views were developed. The one group said that,—Brahman is comparable with the open space and the jiva is perceived just as a portion of the space remaining in a vessel. The second group objected this theory and argued that the Brahman gets mutilated according to this theory. Instead of accepting the jiva as the very portion of Brahma got mutilated due to Maya, it may be taken as a reflection of the Brahman. It may be imagined as the reflection of sunlight or the reflection of moon in the water. Jiva being an apparent principle of illusion it also supposes this primordial world due to the nature of Avidyā. Now the reality is that, Brahman is the one without second. The jiva-soul and the world are not quite different from Him. A great blunder is inherently existing in these doctrines' which is not seen or not wanted to be seen by those scholars blinded due to their own dogmatism. The blunder is that,-the Brahman is an absolute principle and there is no other separate principle than it. Until and unless the unthinkable Potency of that Brahman is accepted, all the previous determinations become insignificant. One is imagining a Maya, another is imagining Avidyā, the third person imagines a pretence and the fourth one accepts the pretence of a pretence, when this be the case how the powerless Brahman can be establised as an absolute Principle? These doctrines are certainly showing the multilation of the monism. If the inconceivable Potency of the Brahman is accepted, the Brahman remains really absolute and there occurs no necessity of inventing seperate principles. The objective Potency is never different from the object itself. The mutually opposite qualities of mutation and immutation, form and formlesness, distinction and non-distinction etc., simultaneously remain in the Supreme without any contradiction due to the power of His inconceivable Potency. Since the

human reasoning is quite limited, it cannot properly realise the inconceivable Potency of the Supreme. By the dint of defective human reasoning is it proper to discard the inconceivable Potency of the Supreme? The greatness of the Brahman endowed with inconceivable Potency is infinitely superior to that of the non-distinct Brahman. The Brahman endowed with Parāshakti (Supreme Potency) is known as Para Brahman. We are the votaries of that Para Brahman. The powerless and non-distinct Brahman is only a remote aspect of the Para-Brahman. In this case, the thinking of featureless Brahman by discarding ParaBrahman is only the result of a defective intellect. The undifferentiated-Monism cannot satisfy the sincere reasoning, it is unable to present a reconciliation of all the thoughts of Vedas and at the same time it is quite incapable of providing ultimate well-being of the jivas. 32

एतेषु वादजालेषु तत्सदेव विनिश्चितम् ।
अन्वयव्यतिरेकाभ्यामद्वयज्ञानमेव यत् ।। ३३ ।।

इति श्रीसच्चिदानन्दानुभूतौ सदनुशीलनं नाम
प्रथमोऽनुभवः ॥

All these theories are forged due to the wicked culture of the dogmaticians. The reality is dormantly existing in these theories. By decidedly picking out the apparent theories and discarding them, reality is to be directly enquired after. This is known as the 'Resolution of Truth'. A French scholar named Victor Kunjā was aware of this process but, he could not become fulfilled in his endeavour of resolving the truth. The reason was that, he had tried to seek the essence in the philosophical thoughts derived out of the western intellectuals. The western intellect is quite materialistic. Being incapable of realising the subtle distinction between the spirit and the non-spirit, they had ascertained the material mind or the signal body itself as the spirit or soul. Just as the endeavour of pounding the husk becomes futile, the essence-seeking act of Kunjā also became ultimately useless.

The Isāvāsya Upanishad says,-

हिरन्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
तत्वम्पूषन्नपावृणु सत्यधर्माय दृष्टये ।।

O the transcendental sun like Bhagavān, the face of the ultimate Truth of your Supreme Principle is covered to us by means of the golden effulgence of your Personality in the form of non-distinct and indistinct manifestation of Brahman. Since we are the atomic transcendental particles of your own potency, kindly uncover your True self to us so that we can realise the same.

This is the way of approaching the Reality, as approved by the vedas.

Again Srimad Bhāgavatam says,-

अणुभ्यश्च बृहद्भ्यश्च शास्त्रेभ्यः कुशलो नरः ।
सर्वतः सारमादद्यात् पुष्पेभ्यः इव षट्पदः ।।

Just as a bee collects the honey or the essence from a flower by discarding all other unwanted part of it, similarly an intelligent person collects the essential substance from all the small and large scriptures. By accepting this essence-seeking attitude (सारग्राही प्रवृत्ति) approved by the vedas and Bhāgavatam, the vaishnava scholars collect only about the Ultimate Reality alone by the study of trivial materialistic books as well as that of great scriptures which deal about the spiritual knowledge. This is known as the Absolute knowledge. This Absolute knowledge is the faculty of the eternally existing aspect of the Sacchidānanda Tattva (the principle of Eternally existent Transcendental Bliss). It is established in the principle of 'Sat' when this 'Sat' is enshrined, the asat or the apparent ideas and things are eventually driven off. The word 'Sat' denotes the Integral Transcendental kingdom. This mundane world is only a transitory reflection of that Transcendental kingdom.

Here ends the fiirst realisation of the enquiry after 'Sat' in the book named Tattva Viveka.

4

द्वितीयानुभवः

THE SECOND REALISATION

सच्चिदानन्दसान्द्रांगं परानन्दरसाश्रयम् ।
चिदचिच्छक्तिसम्पन्नं तं वन्दे कलिपावनम् ॥ १ ॥

Let me offer my obeisances to the Supreme Personality of God-head, Who is of a condensed Form of eternal transcendental Bliss, Who is the source and shelter of transcendental mellowy qualities above all the insignificant material bliss, Who is the eternal Master of the transcendental and mundane faculties of His own Potency, Who alone brings all auspiciousness to the world from the gloom of the controversial age of Kali. 1

स्वरूपमास्थितो ह्यात्मा स्वरूपशक्तिवृत्तितः ।
वदत्येव निजात्मानमुपाधिरहितं वचः ॥ २ ॥

The bonded jiva-souls dwelling in this mundane world of Maya, being influenced by the natural variegatedness they give multifarious answers for the questions mentioned in the second verse of The first realisation. Among these jiva souls those who have known about the character of the self out of self-conscience or by means of preceptorial teachings, they are capable of giving characteristic answer of the mentioned questions by the dint of their existence in the self. All these characteristic answers are always homogenous. The previously mentioned questions are as follows,—

(i) Being the enjoyer of this material world 'who am I'?

(ii) What is this enormous universe in reality?

(iii) What is the true relationship between this world and myself?

The multifarious answer provided by the conditioned souls are discussed in the first realisation. Characteristic

answers of the self-realised spirit will be explained in this second realisation. At first let us know what is the self-realised soul. The sentient spirit beyond the influences of phenomenal space, time, sense organs, physical body and their relations, is known as the self-realised or the self-existent soul. The holy book Srimad Bhāgavatam which is the essence of all the spiritual thoughts explains the state of that unalloyed soul in this verse,—"मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यवस्तिति: ।"–when the soul is capable of discarding its phenomenal conditionings, then it regains its characteristic existence. The answers of the mentioned triple questions given by that unalloyed soul will be homogenous or reasonable. Now an argument may arise that, the bonded jiva souls are endowed with body, senses and reasoning; if these things are discarded, how there can be a reasonable answer? The reply is that, the form of the soul itself is characteristic knowledge. Therefore it is always endowed with the inherent quality of knowing. The soul's character is not only knowledge but it can also express its capacity of knowing about the other objects in the same way as the light being self-illuminative it can also illuminate the nereby objects. In this way the unalloyed soul can directly see, hear, smell, taste and touch the objects. This quality is inherent with the soul. Being entangled in to the conditionings of Maya, the fallen souls are encased with material bodies. The fallen soul is endowed with mundane sense organs for the purpose of dealing with the material world and the secondary activities of the soul are expressed by the senses as the material extensions of its various faculties of knowledge. In this gross world it sees through the gross eyes, hears by the gross ears, smells through the gross nose, tastes by the gross tongue and feels the touch through the skin. Losing its own internal strength, the bonded soul works through the strength of Maya. Whatever conclusions undertaken by this bonded soul are executed by means

of the materialistic reasoning, This type of inferior conditioning is quite miserable for the spirit, which is essentially a form of characteristic-knowledge. At any moment when the soul regains its characteristic form, it will conduct all these activities out of its own capacity. And then the reasoning of that soul becomes self-characteristic. The answers provided by the soul in this state of unalloyed existence are reasonably characteristic. When the soul conducts its activities by the help of its characteristic power, it provides unconditional answers of its own questions. When the soul becomes self-characteristic, the answer given by a pure soul in India will be identical with another pure soul stationed at the North Pole and again it will be never different from the answer given by the soul stationed in the transcendental Vaikuntha. Since the conclusions of unalloyed souls are not influenced by the variations of Maya, they cannot be different from each other. 2

भगवानेक एवास्ते पराशक्तिसमन्वितः ।
तच्छक्ति निःसृतो जीवो ब्रह्माण्डत्रच जडात्मकम् ।। ३ ।।

The Vedik sayings of एकमेवाद्वितीयम् (the ultimate object is one without second), नेहनानास्ति किंचन (this universe is not quite different from Him,) स विश्वकृत् विश्ववित् (He is the creator and the knower of this universe.), प्रधानक्षेत्रज्ञपतिर्गुणेशः (He is the Master of the Maya and the jivas and also that of Gunas),—all these should be combined together with the sentence एकः देवो भगवान वरेण्यः (The same Supreme Bhagawan has entered within all the principles created by Him.) This establishes the eternity of the Divine Principle. Srimad Bhāgavatam says that,-वदन्ति तत्तत्वविदस्तत्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्दयते ।। (the knowers of Truth call the same Supreme Reality by three different attributes viz., Brahman, Paramātman and Bhagawān.) The ultimate supremacy of Bhagawān over the attributes of Brāhman

and Paramātman may be understood. It need not be understood that Brahman and Paramātman are separate Gods and Bhagawān is their Master. Jiva soul is the observer of the Reality. When he observes towards the Supreme Lord, He is perceived by the jiva soul at first as Brahman as the result of gnostic thoughts. When the spiritual culture of the jiva gets further developed, taking recourse to Yoga Mārga, the Supreme Lord is perceived as Paramātman. Due to the highest fortune of the jiva soul when he is established in the devotional cult of Bhaktiyoga, the Supreme Lord is observed as the All Blissful Personality of God head-Bhagawān. The Form of Bhagawān is highly Beatific, All Blissful, eternally transcendental Blissful and endowed with a Beloved Personality of a Medium Form. The six absolute divine qualities viz , All Majesty, All Mighty, All Glory, All Beauty, All Knowledge and All Abnegation are beautifully assimilated in the Person of Bhagawān. Consequently the aspects of Brahman and Paramatman are inherently existent in Bhagawān. Since the Bhagawān is the transcendental Autocrat as well as He is vested with infinite Potency, all of His casual and regular sports are eternally manifested. Since He is absolutely independent, although being the Creator of rules, He is not bound by them. He is One without second, without any equal or superior to Him. The transcendental Potency of the Supreme Lord is endowed with wonderful prowess. Out of the transcendental prowess, the Internal Potency of the Lord transforms itself into the transcendental Abode of the Lord, transcendental sports of the Lord, transcendental apparatus etc. The transcendental Abode is the transformation of the absolute aspect of the Potency. A type of atomic transformation of this wonderful Potency is also perceived. The Marginal process of that transcendental Potency known as 'Jiva shakti' has manifested the multitude of jiva souls by the usage of atomic particle of sentience, atomic transcen-

dental qualities and atomic activities of the transcendence. Another prowess of that transcendental Potency is there, in the form of it's shadow. This shadowy Potency is called as Māyā. Out of this Māyā has manifested the five great elements, the five fold qualities of them, ten numbers of sense organs, mind, chitta, intellect and egoism,—twentyfour phenomenal principles in aggregate. 3

सोऽर्कस्तत् किरणो जीवो नित्यानुगतविग्रह: ।
प्रीतिधर्मा चिदात्मा स: परानन्देऽपि दायभाक् ॥ ४ ॥

Bhagawān is the spiritual Sun. The individual jiva souls are comparable with the atomic rays of that spiritual sun. Being His atomic particle of rays, it is the inherent characteristic of the jivas to depand upon and to serve the Supreme Lord. Jiva soul is endowed with a transcendental atomic form for the exercising of his characteristic activities. Since the form of the jiva is transcendental atomic, it is essentially transcendental. The qualities of that jiva are the atomic transcendental qualities. Love is the character of the transcendental object. Therefore the character of jiva soul is an atomic particle of that Love. The jiva soul may be called as 'love-charactered'. Even though the jiva soul is transcendental and love-charactered, since it is of an atomic form, its essential nature and character are incomplete. Jiva is inherently endowed with an atom of Bliss, which is called as Brahmānanda. Compared with the Bliss of devotional service (Bhakti) to the Bhagawān, the Brahmānanda becomes quite insignificant. Srila Rupa Goswami says in his 'Bhakti Rasāmrita Sindhu' that,—ब्रह्मानन्दो भवेदेष चेत् परार्द्धगुणीकृत: । नैति भक्तिसुखाम्भोधे परमाणुतुलामपि ॥' The jiva soul has been characteristically authorised in the highest Bliss attainable by the fulfilment of Bhakti. Knowing the bliss of Brahmānanda as to be quite insignificant when the jiva follows the

devotion of Bhagawān and pleases Him, then the Lord will endow that jiva with the power of transcendental potency. That jiva who has attained the power of transcendental potency will be able to secure the highest Bliss of personal service to the Supreme Lord. 4

तच्छक्तेश्छायया विश्वं सर्वमेतद्विनिर्मितम् ।
यत्र बहिर्मुखा जीवाः संसरन्ति निजेच्छया ॥ ५ ॥

In the service of Lord Krishna, the jiva soul is endowed with the highest spiritual Bliss, and similarly when it becomes exoteric or antagonistic, due to the misuse of its free-will it secures a fall into the mundane world. The transcendental potency helps the upliftment of the jivas whereas the mundane potency of Māyāshakti helps the jivas in the entanglement with the world. The Mayik potency is the shadow of chit-potency (Transcendental potency). She has created the materialistic universe as useful for the worldly life of the fallen jivas. She has also created the gross and subtle bodies of the jiva souls for the enjoyment of the world. Falling into this material world, the jivas are oppressed due to the entanglement with Karma. Aversion to the Supreme Lord alone is the cause of this worldly condition. It should be understood that the jiva soul is neither produced of this material world, nor created in the transcendental world. They are originated from the marginal line between the Transcendental and mundane spheres. Since the jiva souls are endowed with an atomic free-will, and also since they are more inclined towards material enjoyments than in the spiritual upliftment, the jivas fallen under bondage have voluntarily accepted the worldly life. There is no need of blaming the Lord for this. Out of His unlimited Mercy, the Lord has created this material universe for the voluntary enjoyment of the fallen jiva souls. This material world has been structured in such a manner that, within a shortest possible time of material enjoyment the jivas will attain abnegation and

again they will be uplifted by the association of holy souls. 5

जीवतो जडतो वापि भगवान् सर्वदा पृथक् ।
न तौ भगवतो भिन्नौ रहस्यमिदमेव हि ।। ६ ।।

The Supreme Lord has created the jiva souls and the inert matter as different principles than Himself whereas the jiva souls and the material world are not different from Him. This is a greatest mystery. In His personal Form the Supreme Lord is eternally different from the jiva souls and the material world. But He has entered into the jiva souls and the material world in the Form of His Potency. Even after discussing and exposing all the scriptures the sage Vyāsadev could not understand this mystery and therefore he was lamenting with a sorrowful heart. Then came there the divine sage Nārada and advised him the brief essence of the four original verses of Srimad Bhāgavatam which he had received from the creator Brahma. The teaching of that original four-versed Bhāgavatam is as follows,—The four divine principles are Jnāna, Vijnāna, Tad rahasya and Tadanga. By the word 'Jnāna' it is meant that,—The Lord says, "I am the Supreme Reality the Bhagawān existent from the beginning of all other entities. During that time there was no Asat (transient things) or sat (divine relationship with the phenomenal creation) and the Brahman which is superior to them was left without perception (because there was no existance of jiva-souls in the mundane sphere to perceive Him). After creation by My will, My Potency was transformed into the various entities and at the end when nothing else will remain, I alone will be present in the Form of All-Majestic Supreme God head." This is the Bhagavad-Jnāna or the Divine knowledge. Brahmajnāna etc., are the parts of this. By the word 'Vijnāna' is meant that,—"I am the highest spiritual object to be attained. The principle of My Potency is

hat which is not directly perceived in my Form as well as which is perceived outside of My Form. (The word 'Māyā' denotes here the Supreme Potency of Yoga-Māyā of the Lord). Therefore, My potency is eternally distinct and not distinct from Me. As non-distinct from Me, it is not perceivable whereas it is perceivable when distinct from Me. In two different cases it is perceived distinct from Me viz. semblance and darkness (ābhāsa and tamas). Abhāsa denotes the atomic nature and Tamas denotes the phenomenal nature. The manifestation of jiva souls by the atomic nature and the manifestation of material universe by the phenomenal nature are belonging to My distinctive Potency". The knowledge of the Supreme Lord along with His Potency is known as 'Vijnāna'. Rahasya is the third principle. The Lord says,—"In the mundane world Pradhāna (The substance of matter), Mahttattva (Perverted cognitive faculty) etc,, have penetrated into the general great elements like earth, water etc., and still remain with their distinctive existence, similarly I am the transcendental-Sun; Bhagawān—have penetrated within the infinite numbers of sentient jivas and simultaneously I remain disinctly with My absolute fulness. When the jiva souls totally surrender to me and when they acquire devotion (Bhakti) to me, then I will be revealed to them as their Eternal companion. This mystery is known as 'Tadrahasya'. By the word 'Tadanga' it is explained that,—when the jiva soul gets afflicted due to the worldly sufferings, it engages in the enquiry of the self and securing the grace of the holy preceptor it attains Me—the Ultimate Reality by the synthetic and analytic reasoning of the scriptures". This itself is the principle of 'inconceivable distinction and non-distinction' enunciated by Srimad Bhāgavatam. 6

जडजालगता जीवा जडासक्ति विहाय च ।
स्वकीय वृत्तिमालोच्य शनकैर्लभते परम् ।। ७ ।।

There are two kinds of jivas viz., eternally bound and eternally liberated ones. The eternally liberated jivas are affectionately engaged in the service of the Supreme Lord Krishna. The bound jivas who have fallen in the mundane trap of Māyā, when discard their material attachment and engage in the cultivation of their intrinsic transcendental faculty, they also will attain the Supreme Reality. The intrinsic faculty of the jivas is the service of Bhagawān. To what extent the jiva engages itself in the congenial cultivation of the transcendental science, proportionally it acquires increased detachment from the material world. When the jiva is totally engaged in the transcendental service, his material attachments will be entirely disappeared and he will attain the Lotus Feet of Bhagawān, the Supreme Lord of the jiva souls. Transcendental relish is derived by the service of transcendence. So long the jivas are attached to the material world, they become unable to realise the transcendental affairs. 7

चिन्तातीतमिदं तत्वं द्वैताद्वैतस्वरूपकम् ।
चैतन्यचरणास्वादाच्छुद्धजीवे प्रतीयते ॥ ८ ॥

This divine principle of simultaneous dual and non-dual nature is incomprehensible to the human thought. Since the co-existence of mutually opposite qualities is not found in the material world, it is not realisable by the bonded jivas by means of their materialistic knowledge. By dint of the inconceivable Potency, innumerable mutually controversial qualities are perfectly assimilated in the Personality of the Supreme Lord. Wilfulness of the immutable, even with an eternal Medium Form He is simultaneously subtler than the atom and greater than greatest, being impartial He is affectionate to the devotees, distinction and non-distinction, cowherd boy Form of Lord Krishna being the featureless Brahman, All-Belovedness of Him even being the source of All-knowledge,—in this way the Bhagawān is the source

of all types of mutually controversial qualities. No material object can be shown as an example to this quality of the Lord. The intellect of the worldly human beings is materialistic. Therefore it is incapable of touching the supra-mundane object. The inconceivable divinity is not realised by the human intellect. Because of this, the worldly bonded human beings can not clearly understand the principle of simultanous distinction and non distinction (अचिन्त्य भेदाभेदतत्व). Whether the human beings can never be able to understand the elegance of this principle ? The answer is that,—those who have secured a relish in the service of the Lotus Feet of Chaitanya (consciousness), they will be gradually able to realise the transcendental principle. During their progress in the spiritual cultivation when they attain the unalloyed state of their own self, they will be clearly able to realise the principle of Achintya-Bhedābheda Tatva. By the word 'चैतन्यचरणास्वाद' two meanings are derived, both the meanings are principally the same. The first meaning is the relishable bliss derived by the service of the Lotus Feet of Lord Sri Krishna Chaitanya. The second meaning is the service of the Supreme conscious principle. Since Lord Sri Chaitanya is identical with the Supreme conscious principle, the both meanings are assimilated in to one. In the first part of this book the doctrines of various scholars are observed, and all these scholars are only the bonded atomic principles of the Supreme consciousness. By refuting the defective doctrine of those scholars, the highest principle taught by the Supreme conscious principle Lord Sri Krishna Chaitanya has been discussed in the present 'Realisation'. 8

चिदेव परमं तत्वं चिदेव परमेश्वरः ।
चित्कणो जीव एवासौ विशेषश्चिद्विचित्रता ।। ९ ।।

Although there are three different principles of jiva soul, matter and transcendence, the transcendence itself

is the highest principle. The supreme Lord Himself is the Transcendence. The jiva soul is the atomic transcendence. The transcendental variegatedness is the special characteristic of the jivas. The Supreme Lord Bhagawān is the Transcendental sun and the jivas are His atomic transcendental particle rays. There is no other principle as deiicious and superior as the transcendental object. The mundane variegatedness is only a perverted reflection of that transcendental variegatedness. 9

आनन्दश्चिद्गुण: प्रोक्त: स वै वृत्तिस्वरूपक: ।
यस्यानुशीलनाज्जीव: परानन्दस्थितिं लभेत् ।। १० ।।

Free-will is the nature of transcendental object and similarly bliss is its quality. That bliss is the characteristic faculty of the transcendental object, by the cultivation of which the jiva attains the state of Supreme Bliss. The Vedik sentence of 'एषह्येवानन्दयति' reveals that bliss itself is the character of sentience. Just like fire is endowed with the quality of burning, water with liquidity, the sentience is endowed with bliss. Even in the state of material bondage the jiva soul reveals a character of materialistic bliss. Every object is known by its two different aspects, the aspect of its nature and the aspect of its faculty. The facultative aspect of sentience is the bliss. By culturing the supramundane bliss, the jiva easily attains its own characteristic bliss. In due course it will be entitled to enjoy the Supreme Bliss derived by the service of Bhagawān. 10

चिद्वस्तु जडतो भिन्नं स्वतन्त्रेच्छात्मकं सदा ।
प्रविष्टमपि मायायां स्वस्वरूपं न तत्यजेत् ।। ११ ।।

It is often enquired that, what is the characteristic aspect of sentience? The answer of this question is hardly obtainable. Although the jiva soul is the same sentience, since it has forgotten its real nature, it is unable to interpret itself properly. But, eventhough the original nature

of the jiva soul has become perverted, it has not discarded its original aspect. The first enquiry is that, when the jiva soul is an uncommon principle than the matter, its natural aspect will be quite uncommon from that of the matter. What is that uncommonness? This enquiry reveals to us that, although the various material objects are endowed with many qualities and distinctions, no amount of self-will is observed in them. And therefore they do not possess the quality of knowership also. To whatever extent the jiva soul may get curtailed but, these two signs of it are certainly revealed unless they are completely covered. Heat is an active quality among the materials, quite briskly it works. Even though it is known by its main aspect of driving nature, it cannot become a driver on its own accord. Also it cannot work by itself. Eventually, when certain material objects are associated together, the quality of heat makes them move and also moves itself. But the quality of heat does not contain any activity of its free-will. The atomic sentience even in the conditioned state of the insects like ants etc., is able to express the signs of its own free-will, although it has become curtailed to a great extent by the matter. The tiny ant in the course of its walk takes a different course of movement at its own will. The power of reasoning and the power of free-will are independent by nature. Since these are not found in the matter to the exception of sentience, it can be concluded that the knowledge associated with free-will is the nature of sentience. The sentient object is denoted by the word 'I' (Aham), the knowledge and bliss associated with free-will is the faculty of it. Even after entering the world, these aspects of its nature and faculty are not altogether discarded. 11

फल्गुं निरर्थकं विद्धि सर्वं जडमयं जगत् ।
बहिर्मुखस्य जीवस्य गृहमेव पुरातनम् ॥ १२ ॥

The entire materialistic world is insignificant and worthless. This is an old prison house for those jivas who are averse to the service of the Supreme Lord. According to the advice of sage Narada when Sri Vedavyas engaged in the state of Sahaja Samadhi, let us understand what he visualised in his heart purified with devotion.

"भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत् पुरुषं पूर्णं मायाञ्च तदपाश्रयाम् । यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् । परोऽपि मनुतेऽनर्थं तत्कृतञ्चाभिपद्यते । अनर्थोपशमं साक्षात् भक्तियोगमधोक्षजे ।"

When Vyasadeva had his intellect purified by Bhakti, he could realise three different principles. Lord Krishna, the Absolute Person is the first Principle. Māyā hidden in the background of the Lord is the second principle. Jiva soul infatuated by Māyā is the third principle, inspite of his being the superior principle than Māyā. This jiva although being the atomic particle of sentience, imagining itself to be one with the triple qualities of Maya, it believes the mundane activities conducted by the Mayik qualities (Trigunas) as done by himself. The unalloyed Bhaktiyoga to the Transcendental Lord Sri Krishna Who is beyond the scope of mundane sense organs, is the only remedy of this dangerous condition of the jiva souls. This also was realised by the great sage, VedaVyasa. As far as the transcendental jiva soul is concerned, this mundane world of Māyā is apparent and useless. For what purpose the sentient jiva souls are remaining in this insignificant world? In reply to this question it is told that, this world is working like an old prison-house of the exoterically turned jiva souls with a selfish enjoying mood due to their aversion to the Lord. By the above saying it is revealed that, only exoteric jiva souls have entered this mundane world. The eternally liberated

jiva souls remain in the transcendental Abode by dint of their affinity towards Lord Krishna. They have not entered this phenomenal world. The Māyik Potency is the 'back ground' potency of the Lord. Just like the darkness remains hidden far from the Sun, the inferior Potency of Māyā has selected a wretched place for its shelter quite far from the Supreme Lord, outside the field of divine Hallow of the transcendental Abode. When the averse jiva souls turn their back towards the Supreme Lord, they get attracted by the materialistic variegatedness of Maya and fall under her infatuation. Jiva is essentially superior to the trigunas. Due to the Māyik infatuation it accepts the qualities of Māyā and egoistically imagines the inferior activities of trigunas as done by himself. When the jiva soul constantly visualises the transcendental sphere, it remains attracted by the Supreme Lord and its aversion does not take place. Since all these fallen souls had turned their attention towards the mundane sphere, they have become averse to the service of the Supreme Lord Sri Krishna. 12

देशकालादिकं सर्वं मायया विकृतं सदा ।
मायातीतस्य विश्वस्य सर्वं तच्चित् स्वरूपकम् ।। १३ ।।

What is the mutual relationship between the transcendental abode and the phenomenal mundane world? In reply to this proposition it is said that, the time and space pertaining to the mundane world are unwholesome. Whereas the transcendental time and space are wholesome and pure. The mundane space is endowed with unhappy abjectness of distance, proximity etc. Mundane time is productive of distance and aflictions due to the divisions of past, present and future. Similarly the materials of the mundane world are full of unwholesomeness. Therefore the entire mundane world itself is contemptible. The space, time and the objects of the transcendental abode are entirely transcendental and

delicious, all these are useful in attaining Divine-Love. Materialistic in-significance does not exist there. The eighth chapter of Chāndogya Upanisad has beautifully explained this subject,—

"हरिः ॐ अथ यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन् यदन्तस्तदन्वेष्टव्यं तद्वाववविजिज्ञासितव्यमिति। तञ्चेद् ब्रूयुर्यदिदमस्मिन् ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किन्तदत्र विद्यते यदन्वेष्टव्यं यद्वाववविजिज्ञासितव्यमिति स ब्रूयात्। यावान् वा अयं आकाशस्तावानेषोऽन्तर्हृदय आकाश उभे अस्मिन् द्यावा पृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च सूर्यचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहितमिति। तञ्चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैनज्जरामाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यत इति। स ब्रूयान्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत् सत्यं ब्रह्मपुरमस्मिन् कामाः समाहिता एष आत्माऽपहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसंकल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथाऽनुशासनं यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं त तमेवोपजीवन्ति। तद् यथेह कर्मजितो लोकः क्षीयते एवमेवामुत्र पुण्यजितो लोकः क्षीयते। तद्य इहात्मानमननुविद्य व्रजन्त्येतांश्च सत्यान् कामांस्तेषां सर्वेषु लोकेषु कामाचारो भवति। स यदि पितृलोककामो भवति संकल्पादेवस्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते। अथ यदि मातृलोक कामो भवति संकल्पादेवास्य मातरः समुत्तिष्ठन्ति, तेन मातृलोकेन सम्पन्नो महीयते। अथ यदि भ्रातृलोक कामो भवति संकल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति, तेन भ्रातृलोकेन सम्पन्नो महीयते। अथ यदि स्वसृलोककामो भवति संकल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन सम्पन्नो महीयते। अथ यदि सखिलोककामो भवति, संकल्पादेवास्य सखायः समुत्तिष्ठन्ति, तेन सखिलोकेन सम्पन्नो महीयते। अथ यदि गन्धमाल्यलोककामो भवति, संकल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन सम्पन्नो महीयते। अथ यदि अन्नपानलोककामो भवति, संकल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन संपन्नो महीयते। अथ यदि गीतवादित्रलोककामो भवति, संकल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो महीयते। अथ यदि स्त्रीलोककामो भवति, संकल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन सम्पन्नो महीयते। यं समस्तमभिकामो भवति, यं कामं कामयते, सोऽस्य

संकल्पादेव समुत्तिष्ठन्ति तेन सम्पन्नो महीयते। त इमे सत्याः कामा अनृतापिधानास्तेषां सत्यानां सतामनृतमपिधानं, यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन्न लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद् यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि संचरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजाः अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्यूढाः। स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृदयमिति तस्माद्धृदयमहरहर्वा एवं वित् स्वर्गं लोकमेति। अथ य एष संप्रसादोऽस्माच्छरीरात् समुत्थाय परंज्योति-रूपसम्पद्य स्वेनरूपेणाभिनिष्पद्यत एष आत्मेति होवाच एतदमृतम-भयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति। तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति, तद् यत् सत्तदमृतमथ यत्ति तन्मर्त्य-मथ यं तेनोभे यच्छति यदनेनोभे यच्छति तस्माद् यमहरहर्वा एवं वित् स्वर्गं लोकमेति। अथ य आत्मा स सेतुर्विधृतिरेषां लोकानामसम्भेदाय नैतं सेतुमहोरात्रे तरतो नजरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः। तस्माद्वा एतत् सेतुं तीर्त्वाऽन्धः सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्न-नुपतापी भवति तस्माद्वा एतं सेतुत् तिर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः।" 13

चिच्छक्ते परतत्त्वस्य स्वभावस्त्रिविधः स्मृतः।
स्वस्वभावस्तथा जीव-स्वभावो मायिकस्तथा ॥ १४ ॥

Transcendental Potency of the Supreme Lord is endowed with three different natures viz., (i) Its own nature (transcendental nature), (ii) Jiva-nature and (iii) the Mayik-Nature. The transcendental nature is filled with infinite variegatedness. The advocates of Māyāvāda do not accept the variegatedness of the transcendence. They say that, 'variegatedness is the nature of Māyā, discarding the nature of Māyā when the transcendental nature is acquired, all the variegatedness will disappear. When the jiva is established in that transcendental nature, it merges with the unity by discarding variegatedness.' Where is the foundation of this argument? It is only in their dogmatism. It cannot be

said that by which reasoning or by which scripture the Māyāvādi derives this conclusion. If we study the transcendental variegatedness mentioned in the chāndogya Upanishad as written above, we see the beautiful and delicious description of the Divine Form, the form of liberated jivas, Divine Locations, Divine manifestations of Sun, Moon, illumination, river, rivulet etc., in the transcendental Abode. This variegated Blissfulness itself is the character of the transcendence. Jiva-swabhāva or the nature of jiva souls is marginal. It is located in the marginal line between the Māya and Transcendence. The jiva is naturally endowed with the quality of being influenced by either Māyā or Transcendental Potency. The Mayik nature is the perversion of Transcendental nature. It creates the gross and subtle bodies of fallen jiva souls.

तिष्ठन्नपि जडाधारे चित् स्वभाव परायण: ।
वर्त्तते यो महाभाग: स्वस्वभावपरो हि स: ।। १५ ।।

That fortunate jiva-soul even remaining in the materialistic world which become endowed with transcendental qualities, he is established in the characteristic of the self and therefore he is entitled to discard Maya.

Here ends the second realisation named the enquiry after 'Chit' in the book named Tattva Viveka.

इति श्रीसच्चिदानन्दानुभूतौ चिदनुशीलनं नाम
द्वितीयोऽनुभव: ॥

THE END

SHRI TATTVA-SUTRAM

श्री श्री गुरु गौरांगो जयतः

श्री तत्वसूत्रम्

SHRI TATTVA-SUTRAM

प्रणम्य कृष्णचैतन्यं भारद्वाजं सनातनम् ।
तत्वसूत्रं सव्याख्यानं भाषायां विवृतं मया ॥

This Tattva-Sutra is obtained and proved by the eternal realisation. Therefore, it can be known as the very essence of the vedas. This is originated from the Supreme Lord Sri Krishna-Chaitanya, and hence, is the origin of all the revealed scriptures. Only the Reality has been accepted in this treatise.

यथा भागवते प्रथम स्कन्धे सूतेनोक्तं,-

वदन्ति तत्तत्वविदस्तत्वं यज्ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ॥

तथाहि यजुर्वेदीय वाजसनेय संहितोपनिषदि सप्तम मन्त्रं,-

यस्मिन् सर्वाणि भूतानि आत्मैवाभूद्विजानतः ।
तत्र कोमोहः कः शोक एकत्वमनुपश्यतः ॥

तथाहि गीतोपनिषदि चोक्ते भगवता,-

मत्तः परतरं नान्यत् किंचिदस्ति धनञ्जय ।
मयि सर्वमिदं प्रोतं सूत्रे मणिगणाइव ॥

तथाहि नारद पञ्चरात्रे मंगलाचरणे ग्रन्थकारेणोक्तं,-

ध्यायेतं परमं ब्रह्म परमात्मानमीश्वरं ।
निरीहमति निर्लिप्तं निर्गुणं प्रकृतेः परं ॥

सर्वेशं सर्वरूपञ्च सर्वकारणकारणं ।
सत्यं नित्यञ्च पुरुषं पुराणं परमव्ययं ॥

तथाहि मार्कण्डेय पुराणे चतुर्थाध्याये कथितं,-

यस्मादणुतरं नास्ति यस्मान्नास्ति बृहत्तरं ।
येन विश्वमिदं व्याप्तमजेन जगदादिना ॥

Alongwith the accomplishment of the absoluteness of the Reality (तत्वस्य अद्वयत्वं), a doubt may arise that, if the Reality itself is the universal unity, then where is the necessity of imagining any other object apart from it? For the clarification of this doubt, the word 'Tattva' has been qualified as 'Para' (Supreme). Here it should be considered that, the author has only denoted the Divinity (भगवत् पदार्थ) by the appellation of 'Tattva'. The chit and achit (the sentient and non-sentient) are called by the appellation of padārtha (object). These chit and achit are enumerated among the objects of the phenomenal world. Because of the incomprehensibility of the Divinity, It cannot be called as an object (पदार्थ). If any word mentioned expresses some meaning, then that word can be called as 'Pada' and the object denoted by that 'Pada' is known as 'Padārtha'. These objects lie within the reasoning of human beings. But, the Divinity is beyond the human reasoning. Therefore Shruti Says, -यतो वाचो निवर्तन्ते अप्राप्य मनसासह।

For this reason, the Supreme Reality is known as Tatwa and not called as 'Padartha'. The Supreme Lord is quite distinct from the phenomenal objects but, no object can have its existence separately from the Supreme Lord. This fact is evident from the realisation but, not understandable to the human logic.

Therefore, in this Topic of Reality (तत्वप्रकरण), the first aphorism has been established by the author as follows,-

एकः परो नान्यः ॥ १ ॥

The Supreme Reality is One without a second (1).

[एक एवाद्वितीयः परमेश्वरः तदन्यः कोऽपि परो नास्तीत्यर्थः
'एकमेवाद्वितीयं ब्रह्मनेंहनानास्ति किञ्चनेति' श्रुते ।]

सच्चिदानन्द सान्द्रात्मा सारग्राहि जनप्रियः ।
दीनकारुण्य पूराब्धिर्जीयान्मदन मोहनः ॥

तत्कृपामृत बिन्दूद्यत् पिपासस्तोकिताशयः ।
प्राचीन तत्वसूत्राणि विवृणोमि यथा मति ।।

ननु 'अथातो ब्रह्मजिज्ञासा' 'अथातो धर्मजिज्ञासेति' व्यासादि सूत्रकारैरथ शब्दस्य मंगल सूचकस्य तत्तत् जिज्ञासा पदस्य तत्तद्विषयक ज्ञानेच्छा पुरुषेण कर्तव्येति पुरुषेच्छा कृत्यधीन ज्ञान विषयीभूत धर्म ब्रह्मरूप शास्त्रप्रतिपाद्य वस्तुसूचकस्य चोपन्यासेन मंगलाचरणं विषयादि सूचनरूपं प्रतिज्ञां च कृत्वा शास्त्रमारब्धं तत्वसूत्रकारेन तु तदकृत्वा कथं शास्त्रमुदक्रान्तमिति चेन्न, अस्मिन् शास्त्रे प्रथमतः सूत्रे परम मंगल स्वरूप परमेश्वर तत्व निरूपण प्रस्तावेन पृथक् मंगलाचरणस्यानावश्यकत्वात् एतच्छास्त्र प्रतिपाद्य प्रयोजनीभूत वस्तुनः स्वप्रकाशत्वेन स्वतः सिद्ध प्रत्यय गोचरतयाच पुरुषेच्छा कृत्यधीन ज्ञानविषयत्वाभावात् तदर्थं जिज्ञासा कर्तव्येति विषय सूचन द्वारा प्रतिज्ञाया अप्यनुचितत्वात् तदनादृत्य प्रथमत सूत्रमरचयेति ।

The one who is called as the Supreme Lord alone is the Supreme Reality. No other object is realised as the ultimate Reality.

अगुणोऽपि सर्वशक्तिरमेयत्वात् ।। २ ।।

The Supreme Lord is all-Powerful due to His inscrutability although He transcends the phenomenal qualities (2).

[स च परमेश्वरः अगुणोऽपि गुणातीतोऽपि सर्वशक्तिमान् प्रत्यक्षादि लौकिक प्रमाणागम्यत्वादित्यर्थः । 'परास्य शक्तिर्विविधैव श्रूयते, स्वाभाविकी ज्ञान बल क्रियाचेति' श्रुतेः ।]

ननु एकस्याद्वितीयस्य परमेश्वरस्य सहायराहित्येन विश्वसृष्ट्यादि विविध कार्यकर्तृत्वं कथं घटत इत्याशंकां निराकरोति ।

The Supreme Lord is beyond the scope of qualities. The qualities are of two types viz., phenomenal and non-phenomenal. The qualities of sentient objects which will be mentioned latter, are termed as non-phenomenal. The qualities of non-sentient objects which also will be

enumerated latter, are known as phenomenal or those qualities included in the mundane nature. We are not elaborating them here at this place. In aggregate, the Supreme Reatity is beyond the scope of these two types of qualities. A doubt may arise here that, how the qualitative objects can have any relationship with the Reality, which is beyond these qualities. Rational thinking of this subject, does not provide any useful conclusion. It is generally observed in this world that, relationship between two objects requires the similarity of their natures. The relation between two opposite natured objects like light and darkness can be never conceived. But, the Supreme Lord is endowed with infinite potency in spite of His being beyond the qualities• As this conclusion is opposed to the rationalism, to satisfy the subsequent doubts, the Supreme Reality is called as Inscrutable or अप्रमेय। What evidence is there that, the observations of the material world can provide the proof and comparison to the Ultimate Reality? As a universal rule, the smoke seen on a mountain top indicates the presence of fire. In the Gautama-Sutra-commentary of Vātsāyana it is mentioned that, 'मेघोन्नत्या भविष्यति वृष्टिरिति'—there is probability of rain at the collection of clouds. By means of an example like this, the inference of an invisible object is provided by the signs of a visible object. But, this type of inference cannot be applied regarding the Supreme Lord, since no signs of the Supreme Reality are observed in the world. The rule of inference is that, – 'लिंग दर्शनेन अप्रत्यक्षोऽ थनुिमीयते।' But, it is not so in the matters of Divinity. The Divine realisation cannot be called as inference because, it is directly realised knowledge (प्रत्यक्षसिद्धज्ञान). About 'Pratyaksha' Gautama says that, 'इन्द्रियार्थ सन्निकर्षोत्पन्न ज्ञानव्यपदेश्यमव्यभिचारि व्यवसायात्मकं प्रत्यक्षं'। Vātsāyana's commentary to the above statement says that,- 'इन्द्रियस्यार्थेन सन्निकर्षादुत्पद्यते यत् ज्ञानं तत् प्रत्यक्षं'। The

meaning is that, the knowledge generated by the senses in the proximity of matter is known as Pratyaksha. The word सन्निकर्ष means realisation. If the realisation of the senses can be called as प्रत्यक्ष, then what objection can be there in calling the realisation of the sentient spirit as प्रत्यक्ष ? Senses are not the shelter of knowledge, they can be only called as the door-way of knowledge. If the object at the entrance is meant by the word प्रत्यक्ष, then what harm is there in calling the object in the harem as प्रत्यक्ष ? Rather the object in the harem itself may be known as प्रत्यक्ष, whereas the sensual knowledge may be known as inferential on the part of the sentient spirit. No kind of external proofs are needed to establish the existence of the thinker because, it is a self-realised fact. Similarly, the realisation of the Supreme Lord by means of devotion (भक्तिवृत्ति) is self-evident and therefore, this does not need any observation of inferential signs. Even though the Potentiality of the Ultimate-Reality-who is beyond the qualities, - is quite non-phenomenal, still it is accepted and established by means of the self-evident-faith (स्वतः सिद्ध विश्वास). Therefore, here it is concluded that, the Supreme Lord is endowed with infinite potency in spite of His being beyond the scope of qualities. This is possible due to His inscrutability.

तथाहि भागवते द्वितीय स्कन्धे शुकेनोक्तं,-

भगवान् सर्वभूतेषु लक्षितः स्वात्मना हरिः ।
दृश्यैर्बुद्ध्यादिभिर्द्रष्टा लक्षणैरनुमापकैः ॥

तथाच चतुर्थ स्कन्धे विंशोऽध्याये.-

एकः शुद्धः स्वयं ज्योतिर्निर्गुणोसौ गुणाश्रयः।
सर्वगोनावृतः साक्षी निरात्मात्मात्मनः परः ॥

तथाच भागवते एकादश स्कन्धे, सप्तम अध्याये.-

अत्रमां मृगयन्त्यद्धायुता हेतुभिरीश्वरं ।
गृह्यमानैर्गुणै लिंगैरग्राह्यमनुमानतः ॥

तथाहि नारदपञ्चरात्रे,-

प्रकृतेः परमिष्टञ्च सर्वेषामभिवांछितं ।
स्वेच्छामयं परंब्रह्म पञ्चरात्राभिधं स्मृतं ।।

After accepting the previously mentioned गुणातीतत्व (beyondness of qualities) and सर्वशक्तिसम्पन्नत्व (All Potentiality) of the Supreme Lord by the help of the logical and scriptural evidences provided, the complainant (पूर्वपक्षकर्ता) may arise a doubt that, if these controversial conclusions are repeatedly accepted, it may hamper the truth due to irrational beliefs. In reply to this the author says that, the assimilation of mutually controversial qualities is not strange to the Supreme Lord. The mutually controversial qualities are not possible for the phenomenal objects but, the Supreme Reality is non-phenomenal. Unless the Supreme Reality is non-phenomenal (Divine), how He can be agreed as the Supreme Lord ?

विरुद्धसामान्यं तस्मिन्नचित्रं ।। ३ ।।

The perfect assimilation of innumerable mutually-controversial qualities is not uncommom to Him (3).

[तस्मिन् परमेश्वरे विरूद्ध धर्मानां साहचर्यं न चित्रं नाश्चर्यमित्यर्थः । 'अपाणि पादो जवनो ग्रहीता पश्यत्यचक्षु स श्रृणोत्यकर्ण ' इति श्रुतेः ।।]

ननु निर्गुणत्वेपि सर्वशक्तित्वमिति कथं विरुद्धधर्मावस्थितिरिति शंकां परिहरति ।

Innumerable mutually-controversial qualities are observed in the Supreme Lord. Whatever words spoken about the Supreme Lord become indicative of controversy. When the Lord is accepted as the creator, it suggests the mutation of the Imnutable. When we say ' God protects', the Doer-ship of the undoer is accepted. If it is said that

'God destroys', inauspiciousness is observed in the All-Auspicious Lord. By saying 'God exists', the Lord who is beyond time is observed within the range of time. Similarly, these mutually controversial qualities are beyond enumeration. In fact, the words and the mind,– both are incapable of explaining and thinking about the Supreme Lord. When these are discussed according to human logic, no reconciliation can be made in it. Rather, the person who argues about them will have his fall. Due to the rationalistic thinking about the Reality, sages like Charvāka etc., have become atheists. Many have met with doom due to their doubtful attitude towards the Supreme Reality. Therefore, it will be quite useful to detach the mind from these inauspicious arguments, Taking recourse to the devotional faculty (भक्तिवृत्ति) alone is the way of attaining rescue from this peril. The preliminary stage of devotional belief can be called as the 'faith' or श्रद्धा। This faith itself is the root of Bhakti.

तथाहि गीता, चतुर्थ अध्याये,-

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

अज्ञश्चाश्रद्दधानश्च संशयात्मा विनश्यति।
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः॥

Therefore, the only solution is to accept the perfect assimilation of all the mutually-controversial qualities in the Supreme Lord, which is realised by means of the self-evident faith of the soul. Unless this is accepted, fearful consequences of atheistic perils will raise their heads. Since the assimilation of mutually opposite qualities is not strange to the Supreme Lord, there need be no doubt in this matter.

Since the realised object is certainly endowed with a definite nature, the nature of the Supreme Reality is ascertained here,–

स सच्चिदानन्दो ज्ञानागम्यो भक्तिविषयत्वात् ॥ ४ ॥

That Supreme Lord having a Form of All Being-Intelligence and Bliss is not perceivable to the cognitional faculty of the jivas but only realised by the spiritual function called as Bhakti (4).

[स च परमेश्वरः सत्यज्ञानानन्दमय विग्रहोऽवाङ्मनसगोचरो केवलं भक्तिग्राह्यत्वात् । 'यद्वाचानभ्युदितं यन्मनो न मनुते' इति श्रुतेः 'भक्त्याहमेकहा ग्राह्य' इति स्मृतेः ।]

नन्वेवन्विध विविध विरुद्ध धर्म विशिष्टस्य कथं ज्ञेयत्व इत्यपेक्षायामाह ।

That Ever-Existent Transcendental Blissful Form of the Ultimate Reatity is not visible to the eyes of gnosticism. But, It is only realised by the grace of Bhakti (devotion). Let us see who is designated by the word 'सच्चिदानन्द' (Ever existent Transcendental Bliss).

श्रुतौ यथा,— ह्म असच्चिदानन्द लक्षणम् ।

तथाच ब्रह्मसंहितायां,-

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।
अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥

विष्णुपुराणे सच्चिदानन्द शब्दस्य व्याख्या यथा,-

ह्लादिनी सन्धिनी सम्वित् त्वय्येको सर्वसंश्रये ।
ह्लादतापकरी मिश्रा त्वयि नो गुणवर्जिते ॥

अस्य टीका च । हे भगवन् त्वयि भगवति ईश्वरे सर्वसंश्रये सर्वेषामाश्रयभूते एका अचिन्त्य शक्तिः ह्लादिनी सन्धिनी सम्बिदिति त्रयं भवतीत्यर्थः । कथम्भूते त्वयि गुणवर्जिते सत्वरजस्तम स्त्रिगुणातीते । ह्लादतापकरी सुखदुःखमयी मिश्राशक्तिर्नो भवतीत्यर्थः । अतएवानन्दाख्य परमानन्दमयी शक्तिस्त्वयि वर्तते इति ध्वनितं ।

The Ultimate Reality realised by the unalloyed jiva-soul should be known as the very Form of the Supreme Lord. The Supreme Lord is Inscrutable and Immea-

surable. Therefore, the jiva-soul being atomic sentience, it is incapable of attaining Him in fulness. Therefore, the Transcendental Form of the Suprme Lord realised due to the unalloyed devotion of the pure jiva-soul should be known as His very Form.

Since the jiva-soul is finite, never it can realise the Infinite Absoluteness of the Supreme Reality. The genuine devotees of the Lord only aspire that, along with the increase of the devotional services to the Lord, the trascendental bliss of God-realisation will be accordingly increased. We have already mentioned that, the Ultimate Reality is endowed with infinite potency. That integral infinite potency is the very Eternal Potency of the Lord. Since this Eternal potency of the Supreme Lord is capable of transforming itself into infinite forms, it is called as infinite. The following verse explains about that Divine-Potency.

यथा मार्कण्डेय पुराणे शक्ति माहात्म्ये चण्डी प्रथमाध्याये,-

तन्नात्र विस्मयः कार्यो योगनिद्रा जगत्पतेः ।
महामाया हरेश्चैतत् तया सम्मोहितं जगत् ।।

ज्ञानिनामपि चेतांसि देवी भगवती हि सा ।
बलादाकृष्य मोहाय महामाया प्रयच्छति ।।

तया विसृज्यते विश्वं जगदेतच्चराचरं ।
सैषा प्रसन्ना वरदा नृणां भवति मुक्तये ।।

सा विद्या परमा मुक्तेर्हेतुभूता सनातनी ।
संसार बन्ध हेतुश्च सैव सर्वेश्वरेश्वरी ।।

By attributing creatrix-ship to that eternal potency of the Lord, sage Veda-Vyasa has explained it in the form of Goddess 'Chandikā' in the Mārkandeya Purāṇaṃ. It is not blammable on the part of poets to attribute effeminacy to the inert qualities. Therefore, the divine poet Veda-Vyasa has taken recourse to this figuration for the thorough study of the Divine Potency and the

All-Potent Lord. (शक्ति एवं शक्तिमान्). Certain sectarian Vaishnavas are of the view that Chandikā is the inferior Potency (अपरा शक्ति) whereas Srimati Rādhikā is the Transcendental Potency (पराशक्ति) of the Lord. But, the establishment of the unification of the Divine Potency can be seen in the holy book 'Nārada Pancharātra', which is recognized by all the Vaishnava schools. Goddess Chandika says in adoration of the Supreme Lord as follows.-

तव वक्षसि राधाहं रासे वृन्दावने वने ।
महालक्ष्मीश्च वैकुण्ठे पादपद्मार्च्चने रता ।।

Either in the name of Lakshmi, Durga or in any other name, the single Divine Potency of the Lord itself is ascertained. In this book regarding the unalloyed Reality, sectarian controversies are of no use. Only when the Efficient and Material Causes of the universe are accepted in terms of the single Ultimate Reality, then alone it can be known to be endowed with the accomplishment of Purusha and Prakriti. (The Absolute Person and His Potency).

गीतायां नवमाध्याये चोक्तं भगवता ;-

प्रकृतिं स्वामवष्टभ्य विसृजामि पुनः पुनः ।
भूतग्राममिमं कृत्स्नमवशं प्रकृतेर्वशात् ।।

नच मां तानि कर्माणि निबध्नन्ति धनञ्जय ।
उदासीन वदासीन मसक्तं तेषु कर्मसु ।।

Consequently, the Supreme Lord Himself is the Power and the Powerful (शक्ति एवं शक्तिमान्). That power or the Potency of the Lord is Blissful and Sportive therefore, her nature must be known as Bliss. The powerful Lord (शक्तिमान्) is the Supreme Sentience. The unification of the both,-is indivisible and eternal. This is indicated by the word 'Sat'. Therefore, the Form of the Supreme Lord is सच्चिदानन्द (Eternal Trans-

cendental Bliss). In whichever place, whoever belonging to any religion when cultivates the service of the Ultimate Reality, the Supreme Lord is only revealed as सच्चिदानन्दविग्रह। This Divine Form is not understood by human logic but, only It is realised by the help of Self-evident faith of the unalloyed soul.

Many people engage in the controversy of attributing either definite Form or Formlesness to the Ultimate Reality. Those who advocate the Divine Form say that, unless the Supreme Lord is endowed with a Form, there would be no possibility of any type of worship. Therefore, the Supreme Lord is endowed with an enternal Form.

तथाहि नारद पञ्चरात्रे शिववाक्यं,-

'तेजोऽभ्यन्तरे रूपञ्च ध्यायन्ते वैष्णवाः सदा।
दासानाञ्च कुतो दास्यं विना देहेन नारद॥'

On the otherhand, the another group of people attribute Formlesness to the Supreme Lord by meditating on His Immanent aspect under the apprehension that, attributing a Form to the Lord will hamper His All-pervasion.

Again the Narada Pancharatra says,—

'शरीरं प्राकृतं सर्वं निर्गुणं प्रकृतेः परं।
गुणेन सज्जते देहो निर्गुणस्य कुतो भवेत्॥'

In fact, both the groups are lacking in proper understanding. As the advocates of Formlesness deny the Form of the Supreme Lord, they do not accept the possibility of the Almighty Lord to simultaneously possess both the natures of Divine Form and Formlesness. This type of belief is not congenial to the All Powerfulness of the Supreme Lord. The Formlesness or the absence of the Divine Form imagined to the All-Majestic Lord is rather opposed to the reason. By dint of the inconceivable potency, the Supreme Lord

is simultaneously capable of having the Divine Form as well as All-pervasion. But, this is not possible to the objects other than the Supreme Lord.

तथाहि हयशीर्ष पञ्चरात्रे,-

आनन्दो द्विविधः प्रोक्ता मूर्तामूर्त प्रभेदतः ।
अमूर्तस्याश्रयो मूर्तो मूर्तानन्दोऽच्युतो मतः ।।

अमूर्तः परमात्माच ज्ञानरूपञ्च निर्गुणः ।
स्वस्वरूपञ्च कूटस्थो ब्रह्मचेति सतां मतं ।।

अमूर्त मूर्तयोर्भेदो नास्ति तत्व विचारतः ।
भेदन्तु कल्पितो वेदै मणि तत्तेजसोरिव ।।

कपिल पञ्चरात्रे च,-

द्वे ब्रह्मणि तु विज्ञेये मूर्तञ्चामूर्तमेव च ।
मूर्तामूर्त स्वभावोयं ध्येयो नारायणो विभुः ।।

Both the Forms of the Supreme Lorp are agreed to by all the vedas.

यथा हयशीर्ष पञ्चरात्रे,-

या या श्रुतिर्जल्पति निर्विशेषं सा साभिधत्ते सविशेषमेव ।
विचारयोगे मति हन्त तासां प्रायो बलीय सविशेषमेव ।।

The Supreme Lord is endowed with both the natures of Form and Formlesness. Those who believe in any one of these aspects and discard the other, may be said to be viewing with a single eye. The controversial talks of Form and Formlesness are quite useless. The Supreme Lord does not have any perishable physical Form but, the Transcendental Satchidānanda Form of the All-Powerful Ultimate Reality is always perceived by the unalloyed devotees of the Lord. Therefore, it may be concluded that, the Supreme Lord is Formless to the view of the mundane eyes wheras, He is endowed with Divine Form to the view of the transcendental eyes. Hence both the Forms of the Lord are accepted. The

Eternal Reality is beyond the controversies of all the sects. Therefore, the essence-seekers (सारग्राहिगणा) need not become entangled in this controversy. At the dawning of Bhakti, the Supreme Lord with both the Forms will be realised by the intellectual faculty of the pure mind.

Now it may be enquired that, if Bhakti is the natural faculty of every soul, and when that Bhakti recognises the Eternally existent Transcendental Form of the Lord, then why many people are unable to believe in the Supreme Lord ? The explanation is that, if the object of that faculty remains at a distance from the faculty or, if there is a considerable hindrance between the two, then the natural faculty also becomes unmanifested and remains dormant. Just as a child-less person does not understand the filial affection, an unmarried woman cannot realise the conjugal love of husband, a person who receives help cannot express his gratitude to the helper unless he can recognise the latter. Similarly, the self-evident Divine-Love also cannot be manifested with the ignorant worldly-minded fallen souls. Atheistic people exclusively engage themselves in the materialistic thoughts and become unable to relish the unalloyed Divine-Love.

Here an argument may be arised that, if gnosticism has no access to the Ultimate Reality, then instead of discussing this Tattva Sutra, it is better to engage in meditation, muttering, adoration, worship and the visualisation of Sri Murti. This doubt is quite unnecessary because, the subject matter of this Tattva-Sutra is not to be compared with the dry knowledge of Brahma-Sutra, Karma-Sutra, Sankhya-Sutra etc. This is the very presentation of the unalloyed principles of Bhakti viz., Bhakti-Sutra. Further, it will be shown in the appropriate place that, the Bhakti is characterised with Divine attachment alone, and not influenced with Jnāna or karma.

When this attachment is applied to the Divinity or the Ultimate Reality, then and then alone it can be said to be fulfilled. Otherwise, applying this attachment to the secondary objects will result in the fearful bindings of the world. Therefore, the enquiry after the Reality alone is the root of spiritual advancement. If the verses like 'आदौ श्रद्धा........' of 'Sri Bhakti Rasāmrita Sindhu' are studied, it is revealed that, this faith itself can be known as to be conducive to the enquiry after Reality. Without this faith how there can be any well-being? Unless the Divinity is realised, how there can be any attachment with It? Again, how the Divinity can be realised without enquiry? Vain arguments and hostile rationalism will definitely hamper the faith but, the study of the Ultimate Reality is not similar to them. Those, who do not study the nature of the individual soul, about the Divine nature, and the relation between these two principles,—they will not be able to understand their own degradation even when their attachments are applied to the secondary objects apart from the Ultimate Reality. Such a person may think to himself that, he has attained pure attachment which is free from gnosticism and thereby he is getting the devotional signs of horripilation, tears etc. But, there is every possibility of his getting deceived due to the undue attachment; conditionally applied towards any sentient or non-sentient object apart from the Divinity. Therefore one should know that, it is most essential on the part of devotees to understand the Reality and to apply their unalloyed love towards Him alone, along with the cessation of dry abnegation and unproductive arguments. But, if anybody does not care for the study of the Reality due to excessive attachment, they must be either known as totally liberated souls or as extremely bound to the world. This is the secret of this Tattva-Sutra.

तथाहि श्री चैतन्य चरितामृते,-

श्रीकृष्ण चैतन्य दया करह विचार।
विचार करिले चित्ते पावे चमत्कार।।

बहुजन्म करे यदि श्रवण कीर्तन।
तबु ना पाइवे कृष्णपदे प्रेमधन।।

(Engage yourself in the study of the kindest teachings of Lord Sri Krishna Chaitanya. Your heart will be filled with extreme admiration. Without the enquiry after the Supreme Reality, innumerable number of births spent in the hearing and chanting will not be able to fetch Divine Love at the Lotus Feet of Lord Krishna.)

That Eternally-existent Transcendental and Blissful Divinity, if misunderstood by anybody as either a mere pretext, as a transient entity, or as bound by time and space due to Its distinctions, the following aphorism satisfies their doubts.

ननु परमेश्वरस्य भक्तिग्राह्यत्वे तत्वे ग्राह्य जगदण्ड:पातित्वं स्यादित्याशङ्का निरसनाय पञ्चम सूत्रमारभते,

स च सत्यो नित्योऽनादिरनन्तो देशकालापरिच्छेदात्।। ५।।

The Supreme Lord is an Eternal Reality without a beginning or an end, unbound by the influences of time and space (5).

[स परमेश्वर: सत्य: अक्षत: सत्ता प्रदत्वात् सत्यं ज्ञानमानन्दं ब्रह्मेति श्रुते:। नित्यो अविनाशी वाऽरेऽयमात्मेति श्रुते:। अनादिरनन्त आद्यन्तशून्य: दैशिक कालिकोभय परिच्छेद-शून्यत्वात् सभूमिं सर्वत: स्पृष्टऽस्त्यतिष्ठदिति श्रुते:। सर्वमावृत्य-तिष्ठतीति स्मृतेश्च।]

That Satchidānanda Personality of God-head is Real. Eternal, Beginningless and Endless. All the mundane objects have their beginning and end. They have been created at a particular time and meet with the destruction

within a certain period. Even those who believe in the eternity of the phenomenal objects accept their creation and destruction by the way of transformation. But, it is not so in the case of the Ultimate Reality, who is not limited by the influences of time or space. The phenomena of time and space are instrumental in the mundane ascriptions of unreality, transiency, begining, ending etc. Since the time and space are the very creations of God Himself, they cannot exert their influences over Him.

तथा भागवते,-

नैवेशितुं प्रभुर्भूम्न ईश्वरो धाममानिनां।
प्रवर्तते यत्र रजस्तमस्तयोः सत्वं च मित्रं न च कालविक्रमः।
न यत्र माया किमुतापरे हरेरनुव्रता यत्र सुरासुरार्चिताः॥

तथाच कठोपनिषदि,-

अशब्दमस्पर्शमरूपमव्ययं तथारसं नित्यमगन्धवच्च यत्।
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तं मृत्युमुखात् प्रमुच्यते॥

Regarding time and space, it will be elaborately discussed in the topic of non-sentient objects therefore, at present we retire from it. Here it should be only observed that, since the Supreme Reality is a principle transcending time and space, He is Eternal, Real, Beginningless and Endless.

If an argument is put forth that, - the Ultimate Reality endowed with all those mentioned excellencies is quite unintelligible to the human knowledge and since It is very faintly understandable, It can be only a subject of dry meditation of the jivas, - the following aphorism dispells that doubt.

नन्वेवमप्राकृतस्य कथं प्राकृत विश्वसृष्ट्यादि कर्तृत्वमित्याशङ्कां निराकरोति,-

परोपि चिज्जडाभ्यां विलासी विश्वसिद्धेः ॥ ६ ॥

Although the Supreme Lord is transcendental, the mundane universe consisting of sentient and non-sentient principles is created only due to His Sportive Spirit (6).

[चिज्जडाभ्यां प्रकृतिपुरुषाभ्यां परोपि भगवान् प्रकृति पुरुष सम्बन्धात्मक विश्वसृष्टि हेतोर्विलासी विविध विलास भाववान् भवतीत्यर्थः । स ऐक्षत एकोहं बहुस्याम प्रजाहमेव इति । यतो वा इमानि भूतानि जायन्ते इत्यादि श्रुतेश्च ।]

The Supreme Lord creates all types of sentient and non-sentient objects by the exercise of His Eternal Potency and manifests His sports among them. This world is full of wonderful dexterities. Numberless pleasing arrangements and accuracy of creation are always observed in this universe. If this universe was created by the will of either inert matter or dry sentience, then all these wonderful variegatedness would not have been present in it. The inconceivable relation between the sense organs and the corresponding materials, availability of different materials according to the physical needs, habitational facilities of the living beings by the divisions of lands and seas, the beautiful performance and usefulness of planets, stars, stellar and solar systems etc., determination of time by the establishment of the law of seasons, creation of useful organs and limbs of the human beings which help them in a variety of functions,- all these systematic and unprecedented arrangements can not be created by any dry sentience. Without accepting the sportive nature of the Supreme Lord, there cannot be any pleasant conclusion.

यथा कठोपनिषदि,-

यदिदं किञ्च जगत् सर्वं प्राण एजति निःसृतं ।
महद्भयं वज्रमुद्यतं यत्र तद्विदुरमृतास्ते भवन्ति ॥

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।
भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ।।

तथाच भागवते तृतीयस्कन्धे पञ्चविंशत्यध्याये,-

मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात् ।
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ।।

तथाच भागवते दशम स्कन्धे ऊनविंशाध्याये,-

भगवानपि ता रात्रीः शारदोत्फुल्लमल्लिकाः ।
वीक्ष्यवन्तुं मनश्चक्रे योगमायामुपाश्रितः ।।

By the help of these evidences it is understood that, a certain Sportive Person has established all these insurmountable rules for the upliftment of the world. The Divine Sports are observed to be of two types. The creation of sentient and non-sentient world and arranging the same with the insurmountable rules, – this is a type of His Sport. This can be faintly realised by dry-gnostics also. The second type of Divine Sport is that, the manifestation of His spiritual Patimes in this created universe. Jiva-souls are the company of Bhagawān in His Sportive Pastimes. Due to their enjoying mood, whatever conditions the fallen jiva-souls undergo in this world due to the material bondage, the Divine Manifestations (अवतार) pertaining to those conditions of the jiva-souls also are observed. The infinite Mercy of the Supreme Lord towards the jiva-souls alone is the cause of these Divine-Manifestations. Starting from the invertebrate stage of the animal life upto the matured condition of human beings, different sages have observed different numbers of Divine Manifestations. Some have counted them as eight, some as eighteen, again some have counted twenty four Manifestations of the Lord. But, most of the sages have scientifically accepted ten important Avataras of Lord Vishnu. They construe ten types of definite conditions of jiva-souls from the beginning of their bondage upto the end. The scientific

order of classifications done by the sages is as follows,–(1) the invertebrate, (2) testaceous or shelly, (3) vertebrate, (4) crectly vertebrate (as in the combined form of man and beast), (5) manikin, (6) barbaric, (7) civilised, (8) wise, (9) ultra-wise and (10) destructive. These are the ten historical stages of the jivas. According to these ten graded stages of the jiva-souls, ten types of sportive Manifestations of the Lord are realised. They are namety, – Matsya (Fish), Kurma (Turtle), Varāha (Boar), Nrisimha (Man-Lion), Vāmana (Dwarf), Parashu-Rāma, Rāma, Krishna, Buddha and Kalki. These have been obscurely (अपरोक्षवादरूप) explained in the scriptures like Purānas and especially in Srimad Bhāgavatam. Those who have thoroughly studied the science of Divine-Manifestations by the Grace of Lord Sri Krishna Chaitanya, those expert devotees could realise the Supreme Divinity of Lord Krishna, and especially the extreme Beatitude of His Divine sports at Vrindaban.

तथाहि श्री चैतन्यचरितामृतधृत वचनं,-

मधुर मधुरमेतन्मङ्गलं मङ्गलानां
सकल निगमवल्ली सत्फलं चित्स्वरूपं ।
सकृदपि परिगीतं श्रद्धया हेलया वा
भृगुवर नरमात्रं तारयेत् कृष्णनाम ।।

तथाच श्री चैतन्य चरितामृते प्रभुवाक्यं,-

कृष्णेर यतेक खेला, सर्वोत्तम नरलीला, नरवपु ताहार स्वरूप ।
गोपवेष वेणुकर, नवकिशोर, नटवर, नरलीला हय अनुरूप ।।

(Among the innumerable Sports of Lord Krishna, the most excellent ones are the Sports of His Human Form. His beautiful Human Form with the appearance of a cowherd Boy with Flute in His Hands, and the blooming adolescent Figure of that Masterly Hero is the most befitting Form for the Transcendental Sports of Human character.)

It is quite essential for the devotees of the Lord to understand about this sportive principle of the Supreme Lord.

Therefore the Lord said,–

अतएव भागवत करह विचार ।
इहा हइते पावे सूत्र स्मृतिर अर्थ सार ।।

(Therefore, take recourse to the careful study of Srimad Bhāgavatam, thereby you will understand the essential substance of scriptural aphorisms and canons.)

The Divine Sports of Lord Krishna are the central theme of Srimad Bhagavatam. All the other teachings are only helpful in the cultivation of certain amount of knowledge and abnegation which may help the engrossed jiva-souls towards detachment.

Therefore, Sri Shuka said to Paikshit,–

परोक्षवाद विचार सम्बन्धे भागवते चरमोपदेशस्थले परीक्षितं प्रति श्री शुकवचनं,-

कथा इमास्ते कथिता महीयसां
विताय लोकेषु यशः परेयुषां ।
विज्ञान वैराग्य विवक्षया विभो
वचो विभूती र्नतु पारमार्थ्यम् ।।

By the hearing and chanting of the various scriptural explanations if the unalloyed devotion to the Supreme Lord is not generated, then what benefit is acquired through them? Therefore, let the Divine Sportive Principle be thoroughly studied and thereby the human beings may relish the Beatific devotional Love of Lord Krishna.

तथाहि गोपालतापनी श्रुति,-

आविर्भावा तिरोभावा स्वपदे
तिष्ठति तामसी राजसी सात्त्विकी ।
मानुषी विज्ञानघन आनन्दघन
सच्चिदानन्दैकरसे भक्तियोगे तिष्ठति ।।

The Gopala Tāpani Shruti has elaborately explained the science of Divine Manifestations. (अवतारविज्ञान) The Divine Descents as well as their sports are eternal as well as Transcendental. They are not imaginary or hystorical. It is not within the reach of the imaginations of mundane poets.

Both the sentient and non-sentient objects are generated out of the Divine-Potency. Although from the same Divine Majestic Potency, the all other potencies are derived, in fact the sentient and non-sentient principles are mutually so much dissimilar that, even the realised sages have observed that the sentient objects have been derived from the Chit-Potency or Chit Shakti and the non-sentient objects from the Māyā Shakti. There can be no difference of opinion about the simultaneous distinction and non-distinction between the Lord and His Potency. The unique Supreme Potency or the Power of the Lord is only the part and parcel of Him. Although the potency is subservient to Him, it cannot be imagined as a separate principle or object than the Lord Himself. That potency reveals itself clearly in the creation of the sentience whereas the same potency is observed to be engrossed in extreme darkness during the creation of non-sentient objects. For this reason, the controvercy between the unity and the diversity of the potency become baseless. A person is endowed with a certain type of thought while constructing a boat whereas, the same person will be having another type of thought when he is building a house. Although the power of constuction is the same, different kinds of thoughts are manifested at different occasions. Therefore, there is no controversy between the unity and diversity of the Divine-Potency; both the conclusions are realistic. But, many people are unable to adopt unbiased reasoning due to their distinguishing tendency between the Lord and His Potency. Hence the following aphorism,-

परशक्तेस्तत्वान्तरत्वं परिहरति,-

तच्छक्तितस्तत्वाधिक्यमितिचेन्न तदभेदात् ॥ ७ ॥

His transcendental potency is not a separate isolated principle, but it is only identical with Him (7).

[तस्य परमेश्वरस्य सृष्टिकर्तृत्वादिकं शक्यपेक्षञ्चेत् शक्तिरपि पृथक तत्वमस्तु इत्याशङ्कां परिहरति तदभेदादिति । तस्य परमेश्वरस्य ताभिः शक्तिभिः सह अभेदात् शक्तिर्न पदार्थान्तरं शक्तिशक्तिमतोरभेद इति न्यायात् नाप्य प्रमाणापेक्षा नह्यग्नेर्दाहशक्तिरग्निभिन्नत्वेनोपलभ्यते इति सर्वलोक सिद्धत्वात् तथापि स्वाभाविकी ज्ञानवलक्रियाचेति श्रुतिर्वर्तते ।]

There is no distinction between the Lord and His Lordship. Both these aspects are united in the Supreme Reality, who is One without a second. The power of burning is inseparable from fire; diamond and its hardness are not different from each other; the body and the limbs are the constituents of the same object; sun and sunlight cannot be treated as two separate objects. Similarly, the Supreme Lord and His Transcendental potency are not divisible from each other. Even the innnmerable worldly examples will not be able to thoroughly represent that unalloyed Reality, since the Divinity is quite uncommon with this world.

When a devotee realises the Supreme Lord, then alone this uniqueness of the Lord and His Potency will be entirely manifested in his heart.

तथाहि विष्णुपुराणे,-

एकदेशस्थितस्याग्ने ज्योंत्स्ना विस्तारिणी यथा ।
परस्य ब्रह्मणः शक्तिस्तथेदमखिलं जगत् ॥

किञ्च मार्कण्डेयपुराणे देवी माहात्म्ये ऋषिरुवाच,

एतत्ते कथितं भूप देवी माहात्म्यमुत्तमम् ।
एवं प्रभावा सा देवी ययेदं धार्यते जगत् ॥

विद्या तथैव क्रियते भगवद्विष्णुमायया ।
तया त्वमेव वैश्यश्च तथैवान्ये विवेकिनः ॥

तथाहि नारदपञ्चरात्रे द्वितीयरात्रे तृतीयाध्याये महादेववाक्यं,-

एक ईशः प्रथमतो द्विधारूपो बभूव सः ।
एका स्त्री विष्णु माया या पुमानेकः स्वयं विभुः ॥

स च स्वेच्छामयः श्यामः सगुणो निर्गुणः स्वयम् ।
तां दृष्ट्वा सुन्दरीं लीलां रतिः कर्तु समुद्यतेः ॥

By all these verses, the identity between the Lord and His Potency is expounded. Since the Potency is dependent on the Lord, she is explained with a female Form and is entitled to be embraced by the All-Powerful supreme consciousness. This type of rhetorical explanation is resorted to by the spiritual sages for the sake of making the Reality somewhat clearly understandable to the human beings. In fact, the Supreme Lord Rādha-Krishna is the undivided Supreme Reality.

ननु परमेश्वरस्य विश्वसृष्टयादि कर्तृत्वे विकारित्वं प्रसज्जेतेत्याशङ्कां निरस्यति ।

कर्ताप्यविकारः स्वातन्त्र्यात् ॥ ८ ॥

Due to His Absolute Autocracy, the Supreme Lord is untransformable in the course of His Sportful Creation (8).

[लोके यः कर्ता भवति स रागद्वेषादि विकारवान् भवति इति स्वकृत नियमे स्वस्य स्वतन्त्रत्वात् तादृश नियमाधीनत्वाभावात् स परमेश्वरो जगत् कर्तापि विकाररहितः । निष्कलं निष्क्रियं शान्तं निरवद्यं निरञ्जनमिति श्रुतेः ।]

All the universal laws are the creation of the Lord. These laws are insurmountable by the power of the inconceivale Divine Potency. The insurmountability of the laws may be attributed to the greatness of the Lord. These laws aer manifold. Among them, the physical

mental, spiritual, aud material laws etc., are always observed in the world. These laws are ever powerful. At the union of wood and fire, the wood gets burned into ashes. This is a physical law. If any conclusion is taken without proper study, it goes against the mental law and proves to be erroneous. Stealing of other's property, lewdness, falsehood etc., are contrary to the spiritual laws. Those who act against these laws are expected to undergo their repercussions. Human beings are unable of acting against the special rules of the Lord. It is a physical law that, by the addition of one cubit of string to another cubit of it, the resultant length of the string will become two cubits, but never it can be three cubits. The Supreme Lord is not bound by these rules. Since He is the Creator of all these rules, He is never bound by them.

तथा कठोपनिषदि,-

अन्यत्र धर्मादन्यत्राधर्मादन्यत्रास्मात् कृताकृतात् ।
अन्यत्र भूताच्च भव्याच्च यत्तत् पश्यसि तद्वद ।।

तयाच श्रीमद् भागवते दशम स्कन्धे नवमाध्याये,-

नचान्तर्नहि बहिर्यस्य नपूर्वं नापि चापरं ।
पूर्वापरं बहिश्चान्तर्जगतो यो जगच्च यः ।।

तं मत्वात्मजमव्यक्तं मर्त्यलिंगमधोक्षजं ।
गोपिकोलूखले दाम्ना बबन्ध प्राकृतं यथा ।।

तद्दामबध्यमानस्य स्वार्भकस्य कृताग सः ।
द्व्यंगुलोनमभूत्तेन संदधेन्यच्च गोपिका ।।

यथासीत्तदपि न्यूनं तेनान्यदपि संदधे ।
तदपि द्व्यंगुलं न्यूनं यद्यदादत्त बन्धनं ।।

This holy explanation of Srimad Bhāgavatām reveals the autocracy of the Supreme Lord. It is also a law of the Lord that, the one who creates will definitely be biased due to his willingness for creation. But, the Supreme Lord Himself is not bound by this law and

hence He remains unbiased or unchanged even after His creation of the sentient objects, non-sentient objects and their mutual relations.

विश्वसृष्टिप्रलयाभ्यां तस्य वृद्धि ह्रासाभावो सूचयति,-

सदैकरूपः पूर्णत्वात् ॥ ९ ॥

Due to His Absolute Fulness, the Supreme Lord ever remains the same. There can be no change in Him during the creation or destruction of cosmic universes (9).

[अनिर्वचनीय ब्रह्माण्डरचनायां विश्वप्रलयेऽपि सदा परमेश्वरस्य एकरूपत्वं वृद्धिह्रासौ न भवत इत्यर्थः। यथा नद्यादि वृद्धिह्रासाभ्यां समुद्रस्योपचयापचयो न स्तः। तत्र हेतुः तस्य परमेश्वरस्य पूर्णत्वाद्- इति पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते इति श्रुतेः।]

The Supreme Lord is the Absolute Fulness for ever. He will not undergo any type of increment or decrement during creation, maintenance or cataclysm. He is endowed with Absolute Majesty and therefore, the Vedas praise Him as follows,-

जय जय जह्यजामजितदोषगृभीतगुणां
त्वमसि यदात्मना समवरूद्ध समस्त भगः।
अगजगदोकसामखिल शक्यावबोधक ते
क्वचिदजयात्मना च चरतोऽनुचरेन्निगमः॥

The Supreme Lord being ever Absolute and Immutable, how the creatorship of this universe can be attributed to Him? In what way He desires after creating sentient and non-sentient objects as well as what is the cause of His desire? The following aphorism answers these doubts:

पूर्णरूपस्य विश्वसृष्टयादि कर्तृत्वे को हेतुरित्यपेक्षायामाह।

कारुण्यं तत्क्रिया हेतुर्नान्यदाप्तकामत्वात् ॥ १० ॥

Kindness alone is the cause of His activities since He is devoid of any desires and wants. He is the Lord of Ever fulfilled desires (10),

[तस्य परमेश्वरस्य सृष्ट्यादिक्रियायां प्रवृत्ति हेतु कारुण्यं करुणा विलास एव अन्यत् कारणान्तरं नास्ति आप्तकामत्वात्। जीवानां हि तत्तत् कामस्तया तत्तत् कर्माणि प्रवृत्तिर्भवति आत्मनः कामाय सर्वं प्रियं भवतीति श्रुते ईश्वरस्य न तथा आप्त कामत्वात् पूर्णकामत्वादित्यर्थः सत्यकाम सत्यसङ्कल्प इति श्रुतेः नानवाप्तमवाप्तव्यमिति स्मृतेश्च।]

One may naturally feel doubtfulness regarding the Sports of the Ever-Contented Supreme Lord. In the third canto of Srimad Bhagavatam, Vidura enquired about this with Sri Maitreya,—

ब्रह्मन् कथं भगवतश्चिन्मात्रस्याविकारिणः।
लीलया वापि युज्येरन्निर्गुणस्य गुणाः क्रियाः॥

क्रीडायामुद्यमोर्भस्य कामश्चिक्रीडिषान्यतः।
स्वतस्तृप्तस्य च कथं निवृत्तस्य सदान्यतः॥

श्री मैत्रेनोक्तं उत्तरं,-

सेयं भगवतो माया यन्नयेन विरुध्यते।

अस्य टीका,-

भगवतोऽचिन्त्य शक्तिरीश्वरस्य सेयं माया नयेन
तर्केन विरुध्यत इति।

The answer to this mysterious question is similarly serious. Sage Maitreya said,—"Hear me O Vidura, you have put forth such an abstruse question that, it cannot be answered by the jiva-souls. The only desirable thing is to sincerely believe in the Sports of the Supreme Lord. Rational arguments cannot provide any conclusion to this enquiry. Arguments cannot determine anything about the Inscrutable Supreme Lord as well as His activities. Only they should be sincerely accepted without contradiction."

तथाहि भागवते, (१-३-३६)-

स वा इदं विश्वममोघलीलः सृजत्यवत्यत्ति न सज्जतेऽस्मिन् ।
भूतेषु चान्तर्हित आत्मतन्त्रः षाड्वर्गिकं जिघ्रति षड्गुणेशः ॥

This universe itself is the field of His Sports. Therefore, it may be known as originated by dint of His Sports. But, in the Sportive activities of the Lord, what is His underlying selfish-interest? The reply is that, the Lord is not endowed with any type of selfish-interest in these Sports because He is free from any type of selfish desire whatsoever. Only His Grace towards the sentient jiva-souls is the reason for His Sports.

तथाच श्रुति,-

आनन्दाद्धयेव खल्विमानि भूतानि जायन्ते आनन्देनैव जातानि-जीवन्ति आनन्दं प्रयन्त्यभिसंविशन्ति ।

चित् पदार्थ प्रकरणं

ननु परमेश्वरस्य विश्वसृष्टयादिक्रियायां करुणायाः कारणत्वे केषु करुणा किमर्थं वा करुणा इत्यपेक्षां जीवार्थमीश्वरसृष्टयादिकं करोतीति सर्ववेदान्त सद्भावाज्जीवस्वरूपावगमार्थं चित्पदार्थ प्रकरणमारभते श्री सूत्रकारः,-

चेतनाः परानुगतास्तद्विधिवश्यत्वात् ॥ ११ ॥

Individual sentient spirits are always subordinate to the Supreme Lord and are subject to His rules (11).

[अथ चेतना श्चैतन्यविशिष्टा जीवाः बहुवचनोपदेशात् तेच बह्वः किन्तु परस्य ईश्वरस्य अनुगतास्तेन नियमितास्तदधीना इत्यर्थः तत्कृत विधि वश्यत्वात् । य आत्मनि तिष्ठन् आत्मानमन्तर्यामयतीति श्रुते, ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठतीति स्मृतेश्च ।]

Certain Vedāntins are of the view that jivātma is a single object and it shines in the various receptacles in different forms. For the refutation of this irreasonable theory, the jivatmas are donated by the plural word—'Chetana'. All these jivas are subordinate to the Supreme Lord, since they are always controlled by His laws.

तथाहि नारद पञ्चरात्रे द्वितीयरात्रे प्रथमाध्याये सदाशिव वाक्यं,-

जीवस्तत् प्रतिबिम्बश्च भोक्ता च सुख दुःखयोः ।
केचित् वदन्ति तं नित्यं कारणस्य गुणेन च ।।

विद्यमानात्तिरोधानं तिरोधानाच्च सम्भवः ।
देहाद्देहान्तरं याति न मृत्युस्तत्र कुत्रचित् ।।

तथाच भगवद्गीतायां सप्तमोध्याये,-

अपरेयमितस्त्वन्यां प्रकृतिं विद्धिमेऽपरां ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ।।

एतद् योनीनि भूतानि सर्वानीत्युपधारय ।
अहं कृत्स्नस्य जगतः प्रभवः प्रलयस्तथा ।।

तथाचोपनिषदि,-श्वेतकेतो तत्वमसि ।

The preceptor tells to his disciple, – 'O Swetaketu, Tat twam asi'. Some Vedāntins say that, 'O Swetaketu, yourself are that Brahman, whom you enquire upon.' But, Swāmi Gauda Purnānanda says in his 'Māyavāda Satadushani' that,–

साक्षात्तत्वमसीति वेद विषये वाक्यन्तु यद्विद्यते ।
तस्यार्थं कुरुते स्वकीय मतवित् भेदेऽर्पयित्वामतिं ।।

तच्छब्दोव्ययमेवभेदक इति तन्तत्र भेद्यो यतः ।
षष्ठिलोपमिता तमेव नहि तद्वाक्यार्थ एतादृशः ।।

In fact, the preceptor says that, 'Swetaketu, you are only of that Supreme Lord,' or 'you are created and controlled by that Supreme Lord'. Even if the saying 'Thou art that Brahman' – of Vivartavadi is not refuted, it actually means that, – 'Non-sentient objects do not attain the form of Brahman. Since you are the sentient object, enquire upon that sentience by being established in your real nature.'

किञ्च चैतन्य चन्द्रोदय नाटके धृतं सात्वतां मतं,-"वासुदेव परादेवता वासुदेव परात्परमात्मनः संकर्षणो जीव इत्यादि जीवयति जीवं करोतीति जीवः। ननु स्वयं जीवः। सचात्मा शब्दब्रह्म परब्रह्म। समोभे शाश्वतीतनु इति तदुक्तेः। अस्मादेव जीव सृष्टिरित्यर्थः ॥"

The following aphorism settles the doubt that, whether the jiva-soul is eternal or non-eternal.

ननु अयमात्मा ब्रह्मेत्यादि श्रुतिषु जीवात्मनां ब्रह्मादभिन्नत्वा प्रतिपादनेन कथमत्र जीवानामीश्वराधीनत्वं सूत्रकारेण निश्चितं इत्यमाह,-

तेचानाद्यनन्ताः परशक्तिविशेषत्वात् ॥ १२ ॥

These jiva souls are beginningless and endless as they are the part and parcel of the Jiva-Potency of the Lord (12).

[ते च जीवा अनादयोनन्ताश्च यतः परमेश्वरस्य शक्तिरूपा-स्तच्छक्तेराद्यन्तरहितत्वात् यथाग्नेर्बहवो विस्फुलिंगा इति श्रुतेः ममैवांशो जीवलोके जीवभूत इति स्मृतेश्च ।]

There is a great deal of controversy regarding the eternity of jiva-souls' existence. Some people say that the jivas are eternal.

यथा नारद पञ्चरात्रे शिवेनोक्तं,-

केचिद्वदन्ति तं नित्यं कारणस्यगुणेन च ।

पुनश्च तत्र,-

केचिद्वदन्त्यनित्यं मिथ्यैव कृत्रिमः सदा ।
प्रलीयते पुनस्तत्र प्रतिबिम्बो यथा रवेः ।।

Since the jiva-soul can be either called as eternal or non-eternal, the controversy between the two opinions is quite unnecessary. The jiva-souls have been generated out of the Divine Potency which is beginningless and endless. Therefore, depending upon the causal nature, the eternity of the jiva-souls may be accepted. By which Potency the Supreme Lord has created the jiva-souls, it is known as the 'Jiva-Shakti' or 'Sankarshana'.

गीतायां भगवद्वाक्यं यथा,-

अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मेऽपरां ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ।।

This jiva-soul, who is the transformation of the Divine Potency which has no beginning or end, is eternal due to its causal nature but, the Divine Will is predominant over everything else; and therefore if at any time the Supreme Lord desires to destroy the jiva-soul, that desire will be definitely fulfilled. Hence, the jiva-soul can be also called as non-eternal. As the jiva-soul is the transformation of Jiva-Shakti the beginninglesness and endlesness of the causal nature may be attributed to the jivas.

तथाच गीयते,-

अव्यक्तादीनि भूतानि व्यक्तमध्यानि भारत ।
अव्यक्तनिधनान्येव तत्र का परिवेदना ।।

तथाच कठोपनिषदि अष्टादश मन्त्रं,-

न जायते म्रियते वा विपश्चित्
नायं कुतश्चित् न बभूव कश्चित् ।
अजो नित्यं शाश्वतोऽयं पुराणो
न हन्यते हन्यमाने शरीरे ।।

The various qualifications used in the above verse denote the transcendental nature (ब्रह्मस्वरूपत्व) of the jivas. Even though the jiva-soul is transcendental in nature but, he is not identical with the Supreme Lord, who is the Super Transcendental Entity (परब्रह्मन्). It will be shown in the following aphorism.

जीवानां परशक्तिविशेषरूपत्वेऽभेद एवापद्यत इत्याशङ्कायां भेदं दृढीकरति,-

चिदानन्द स्वरूपा अपि परतो भिन्ना नित्यसत्यत्वाभावात् ॥ १३ ॥

Although the jiva souls are endowed with an atomic form of transcendental bliss they are quite distinct from the Supreme Reality in as much as their existence is not untransformable (13).

[ते जीवाश्चिदानन्द स्वरूपा अपि परतः परमेश्वरात् भिन्ना तत्र हेतु नित्य सत्यत्वाभावादिति तत्रेयं प्रक्रिया जीवानां सत्यत्वेपि तेषां सत्ताप्रदः परमेश्वर एव नित्य सत्यः नतु ते तथा। नित्यो नित्यानामिति सत्यस्य सत्यमिति परात् परमित्यादि श्रुतेः निर्द्वन्द्वो नित्यसत्वस्थ इति स्मृतेश्च ।]

Characteristically, the jiva-soul is atomic Chidānanda (transcendental bliss) whereas, the Supreme Lord is Purna Sat-Chidānanda (Eternally Existent Absolute Transcendental Bliss). The following verse of Mundakopanishad establishes the similarity of the natures of the jiva-soul and the Supreme Lord By their inhabitation of the same abode.

द्वा सुपर्णा सयुजा सखाया इत्यादि ।

By the word 'Similar nature' (समान धर्म) it is meant that, the both are characteristically Chidānanda Swarupa. By viewing similar scriptural sayings, the people of immature intellect imagine absolute equality between the jiva-soul and the Brahman. Although the jiva-soul is transcendental by nature, it dos not acquire

the Absolute Transcendence of the Supreme. The Supreme Lord is Immutable and untransformable but, the jiva-souls are derived out of the Jiva-Shakti of the Lord, by the transformation of the same. Therefore, it is revealed that, there is a great deal of distinction between the jiva-soul and the Supreme in a certain respect.

यथा तृतीय मुण्डके,-

समाने वृक्षे पुरूषो निमग्नोऽनिशया शोचति मुह्यमानः।
जुष्टं यदा पश्यत्यन्यमीशमस्य महिमानमेति वीतशोकः ॥

As long as the jiva-soul is engaged in enjoying the fruits of his own actions, he will not get any real peace or happiness because, by himself the jiva-soul is weak, incapable and imperfect. But, when he surrenders himself to the Supreme Lord, he will be freed from further grievances. The above scriptural saying establishes that, the jiva-soul is wanting in Fulness but, the Supreme Lord is endowed with the same. Jiva-soul is real but, not eternally real. The Supreme Lord is the Eternal Reality. The existence of the jiva is dependent upon the will of the Supreme Lord. Therefore, even if the jiva is real, it is not an eternal reality. Again, even though the jiva-soul is eternal, it is not eternally eternal. This is the distinction between the jiva-soul and the Supreme-Lord. The jiva-soul is the atomic sentience whereas the Supreme Lord is the Absolute sentience. Although the beginninglessness and endlessness of the jivas are accepted in the previous aphorism, there is a characteristic difference with the Supreme. Certain Vedāntins accept the distinction between the two, due to the various propensities of the jiva-soul, and still they establish their Monism. Therefore, for the explanation and reconciliation of all those doctrines, the following two aphorisms have been aphorised.

भेदाभेद विचारहेतुकं सम्प्रदाय भेदं निरूपयति ।

तेषां परत्वं केचिदपरेभेदमितरेतूभयं ॥ १४ ॥

Between the Supreme Lord and the Jiva souls certain sages have established identity and others have established distinction whereas the third group has observed the existence of the both (14).

[तेषां जीवानां परत्वं ब्रह्मरूपत्वं केचिद् बादरायणाद्याः प्रतिपादयन्ति अपरे कश्यपादयस्तु भेदं तेषां परमेश्वर भिन्नत्वं वदन्ति। इतरे शाण्डिल्यादयः केनचिदंशेन भेदं केनचिदंशेन अभेदञ्च व्याचक्षते। तत्र यथायथं प्रमाणान्यपि दर्शितानि। अयमात्मा ब्रह्मेति, द्वा सुपर्णा सयुजे सखायाविति, एकधा बहुधा चैव दृश्यते जलचन्द्रवदित्यादि श्रुतयः।]

Three types of traditional views are observed regarding the jiva-souls vig., Dwaita (Dualism), Adwaita (Monism) and Dwaitadwaita (Dualism and non-dualism). Dualists like Kasyapa., etc., say that, jiva-souls are eternal and transcendental like the Supreme Lord, and they are eternally distinct from Him. The following verse of third Manduka supports their view,–

द्वासुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते।
तयोरन्यः पिप्पलं स्वाद्वत्यनश्नन्नन्योऽभिचाकशीति॥

Some say that, the jivas are the illusory appearance (विवर्त) of the Brahman. These people do not accept the separate identity of the jivas. The following Mantra of Kathopanishad supports their view,—

अस्य विस्रंसिमानस्य शरीरस्थस्यदेहिनः।
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते। एतद्वैतत्॥

Sages like Shāndilya Say that, the jivas are at present distinct from the Brahman but, by liberation they associate themselves with the Brahman. Therefore, the present duality finally attains non-duality.

In this regard the Shruti says,—

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।

तथाच मुण्डकोपनिषदि,-

प्राणोह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवति नातिवादी ।
आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठः ।।

The following aphorism reconciles between these different views.

नन्वेवं मतभेद दर्शनेन प्राणिनां बुद्धिभ्रम एव स्यादित्याशङ्कायां सर्वेषामैकमत्यरूपं स्वमतं प्रकाशयति,-

सर्वेषां सामञ्जस्यं सात्विक विज्ञानस्य भ्रमात्वाभावात् प्रमाण सद्भावाच्च ॥ १५ ॥

All these three views of those realised sages are in complete agreement with each other due to the absence of error in the scientific evidence of the divine revelation (15).

[सर्वेषां ऋषीणां सामञ्जस्यं एकमत्यमेव विचारेणाधिगम्यते तेषां सात्वतानां भगवत्तत्वज्ञानीनां ज्ञानस्य भ्रमत्वाभावात् अयथार्थाभावात् तन्मतेषु पूर्वोक्त श्रुत्यादि प्रमाण सद्भावादपीत्यर्थः । मायां मदीयामुद्गृह्यवदतां किन्नु दुर्घटमिति श्रीभगवदुक्तेः ।]

Scriptural evidences pertaining to all the mentioned three views are already shown. Therefore, all the three should be known to be true. Particularly, the sages mentioned viz., Kasyapa, Bādarāyana and Shandilya are the matured devotees of the Lord and hence they are quite capable of understanding the self-evident realisation of the Divinity. The conclusions based on the self-evident faith (स्वतः सिद्ध विश्वास) can never become erroneous. The distinctions observed in their doctrines are only apparant. They are always harmonious to each other. But, those of their followers

who have taken to sectarianism by depending upon their [doctrines, are] raising controversies due to their exoteric understandings. The Supreme-Lord is the Reality without a second. He is endowed with infinite Potency. Among His Potencies, Jiva-Shakti and Māya-Shakti are within the purview of the Jivas. By the transformation of the Jiva-Shakti the jivas have been created and they are existing at present. Even they may be discontinued from their existence, if the Supreme Lord desires so, in future. Only this much may be realised by the evidences of sense-perception as well as by the inference.

यथा तैत्तिरीयोपनिषदि,-

यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत् प्रयन्त्यभिसंविशन्ति ।

By this Upanishadic dictum, the Monism is established since, but for the Brahman no other principle is observed. The Dualism also is established by it because, the sentience and non-sentience observed at present are also not false like a dream. This dictum can also be called as supporting the third doctrine of 'Dualism and non-dualism' because non-dualism is observed at the beginning and at the end whereas, there is dualism in the middle. In fact, there is no controversy between the aphorising sages. But, it is only the imaginative commentators and their argumentative disciples who create the discordance.

Now, the general character of the jiva-souls is being denoted,-

एवं जीवस्वरूपं निरूप्य इदानीं सर्वानर्थ निवृत्तिपूर्वकं परमार्थ-फलप्राप्तये उपायवक्तुमुपक्रमते,-

विचाररागौ चेतनधर्मौं स्वरूप प्रवृत्ति भावात् ॥ १६ ॥

The characteristic nature and the inclination of the sentient spirit are cognition and love respectively (16).

[विचारोहि ज्ञानजन्यः अतएव चेतननिष्टः ज्ञानस्य तत् स्वरूपत्वात् रागस्याप्यानन्द जन्यत्वात् आनन्दस्य निजरूपत्वात् चेतन निष्ठत्वं तत् प्रवृत्ति रूपत्वाच्च । सत्यं ज्ञानमानन्दमिति श्रुतेः ।]

Cognition and love are the characters of the sentient object. Knowledge can be called as cognition. The spiritual knowledge is described in the following verse of Brahmasutra,-

आत्मज्ञान स्वरूपं यथा ब्रह्मसूत्रे,-

आत्मेति त्ववगच्छन्ति ग्राहयन्ति चेति ।

किञ्च भागवते प्रह्लादोक्तं,-

आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः ।
अविक्रियः स्वदृग्घेतुर्व्यापकोऽसंग्यनावृतः ॥

Every object is endowed with the two components of the intrinsic form (स्वरूप) as well as the characteristic nature (प्रवृत्ति). The from of the jivatma is knowledge (ज्ञान) and its nature or inclination is love (अनुराग). The Supreme Lord alone is the object of this love. In the conditioned state of the jiva-souls, this love is applied towards the secondary objects of Māyā. In this regard Prahlāda says in Sri Vishnu Purānam,-

सा प्रीतिरविवेकानां विषयेष्वनपायिनी ।
त्वामनुस्मरतः सामे हृदयात्मापसर्पतु ॥

In the conditioned state of the jiva-souls, this knowledge is not adequately manifested. In the unconditioned state or liberation, the existence of the cognitive soul (ज्ञानस्वरूप आत्मा) has been explained in the Gita II chapter as follows,-

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च ।
नित्यः सर्वगतः स्थाणुरचलोयं सनातनः ।।

When the same jiva-soul undergoes the bondage of Maya, it becomes almost perverted due to various propensities and attains the present condition of the human beings. In this condition of the soul, the phenomenal mind predominates over the soul, and at the dormancy of the self-illuminating knowledge, sensual experiences of the material world are thought as to be the real knowledge. In fact, there is a great difference between the respective knowledges of a liberated soul and a bonded soul. The unalloyed knowledge is not bound by the time and space. Therefore, Lord Krishna has called it as all-prevading (सर्वगत). The so-called knowledge of this fallen condition is only a variation of the real knowledge and not the real knowledge itself. The thorough study of this subject reveals that, the present knowledge of the human beings is only that derived by means of the sense-organs, except for a certain amount of the Divine realisation. When the material objects come into the proximity of the senses, the image of the materials will be taken inside by the way of the senses. Certain internal organ receives and properly keeps these images collected. This is known as the retentive memory of the mind. By means of the substitutional and optional activities of the internal organs, the stored images provide the substance for imagination. Depending upon these acquired feelings, that internal organ builds its kingdom of knowledge and decides good and bad etc. This activity can be called as rationalism. If all these processes are deeply studied, they can be understood as to be the sensory activities. The unalloyed cognition-natured jiva-soul when bound by the phenomenal world undergoes this type of perverted and unwholesome condition.

तथाहि भागवते दशम स्कन्धे प्रथमाध्याये वसुदेव वाक्यं,-

स्वप्ने यथा पश्यति देहमीदृशं
मनोरथेनाभिनिविष्टचेतनः।
दृष्टश्रुताभ्यां मनसानुचिन्तयन्
प्रपद्यते तत् किमपि ह्यपस्मृतिः॥

यतो यतो धावति दैवचोदितं
मनो विकारात्मक मापपञ्चसु।
गुणेषु मायारचितेषु देह्यसौ
प्रपद्यमानः सहते न जायते॥

The signs of unalloyed knowledge have been explained in Kathopanishad, as follows,—

यदा पञ्चावतिष्ठन्ते ज्ञानानि मनसा सह।
बुद्धिश्च न विचेष्टति तामाहुः परमां गतिं॥

Although that knowledge gets transformed as the mind, still it is not destroyed.

तथाच कठोपनिषादि,-

इन्द्रियानां पृयक्भाव मुदयास्तमयौ च यत्।
पृथगुत्पद्यमानानां मत्वा धीरो न शोचति॥

This type of formal trasformation (स्वरूप परिवर्तन) of the jiva-soul is observed in the state of bondage. The love-natured inclination of the soul also undergoes perversion in the state of bondage. The following aphorism explains this, in clear terms.

तत्र रागस्य अर्थानर्थोभयमूलत्वं प्रतिपादयति,-

परेऽनुरक्ति स्वाभाविकी श्रेयस्करीच इतरेपौपाधिकी दुःखप्रदाच॥ १७॥

Love towards the Supreme Lord is the natural and auspicious function of the jiva souls whereas, it becomes productive of misery when affined towards the secondary objects of phenomena (17).

[जीवानामिति अनुवर्तते। परे ईश्वरे अनुरक्ति स्वभावसिद्धा उत्कर्षादि श्रेय सम्पादयित्री च भवति। इतरेषु वित्तापत्य कलत्रादिषु सा अनुरक्तिरौपाधिकी संसारदुःख प्रदाच भवतीत्यर्थः तमेव विदित्वाऽतिमृत्युमेति, अजोह्येको जुषमानोऽनुशेते इत्यादि श्रुतेः।]

Love towards the Supreme Lord is the natural inclination of the jivas. This natural relation between the atman and the Supreme Lord can be compared with, the magnetic attraction of the iron, the liquefying tendency of the heat, the burning power of the fire, volitional and optional nature of the mind, the appropriate utility of the material qualities etc. Just as the mentioned qualities are closely related to the respective objects, the jiva-soul is naturally related to the Supreme Lord, by the tie of love. In the unconditioned state of liberation, this inclination of the jivas exist in its unalloyed and fullest manifestation. But, the same gets perversion during the phenomenal conditioning of the jivas. Materialistic attachment of the embodied soul is the perverted state of the Divine-Love. When this faculty of the jivas becomes free from propensities, it shines as the Divine Love. But, on undergoing various propensities, it attains respective forms of perversion. Love is the only inclination (प्रवृत्ति) of the soul, only its names are changed according to the variation of propensities. Attachment to the wealth is called as greed. Attachment to the female beauty is called as lewdness. When the same attachment is manifested towards the distressed people, it is known as kindness. Attachment shown towards brothers and sisters is called as affection. When it is applied towards the benefactor, it is termed as gratitude. Attached with congenial propensities, it becomes love. When the same love is uncongenially tempered, it is termed as enmity. In this way, the same single inclination of the jiva-soul gets transformed into

various forms. Multifariousness of it has been derived due to the various propensities. This inclination of the soul remains in its unalloyed nature with the liberated souls. Not that it only remains in a singular form with the liberated souls, but there can be infinite excellence of this unalloyed Divine-Love. This itself is the superiority of that love. All the propensities of this love have been called by the name of Dharma (piety).

यथा चोक्तं भगवता,-

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥

Discarding all the propensities, to surrender at the Lotus Feet of the Supreme Lord is the activity of Divine-Love. The un-alloyed Divine-Love is not feasible to the embodied soul. But, it is the duty of the embodied human beings to practise the gradual renunciation of the propensities by taking recourse to the purest reasoning. While practising this, if any sin or misery is originated, the Supreme Lord will graciously absolve the jivas from them. This is the conclusion of the Gita.

पुनश्च गीतायां भगवदुक्ति :-

समोहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहं ॥

Sins of all types may be called as misery. The misery is the result of propensities. Hence the following aphrorism,—

ननु चिदानन्दरूपस्य कथमनर्थ सम्बन्ध इत्याशङ्कायामाह,-

उपाधिकृता हि क्लेशाः ॥ १८ ॥

Afflictions of the jivas are arised only due to their secondary affinity to the world (18).

[जीवानां संसारोपाधिहेतुकाः क्लेशरूपा अनर्था भवन्ति कपूयाचरणाः कपूयान् योनिमापद्यन्तु इत्यादि श्रुतेः बुद्धिनाशात् प्रणश्यति इत्यादि स्मृतेश्च ।]

The unconditional state of the jivas is totally stainless and in such a state, the jiva-soul exists in the transcendental blissful form. In such a state, that stainless jiva-soul engages itself in the unalloyed Divine-Love.

तथा च कठोपनिषदि,-

यदा सर्वे प्रभिद्यन्ते हृदयस्येऽह्ग्रन्थयः ।
अथ मर्त्योऽमृतो भवत्येतावदनुशासनम् ।।

As soon as the jiva-soul turns averse to the Supreme Lord, its inclination undergoes a degradation and that becomes an attachment to the secondary objects. This is the propense conditton of the jivas. As a result of this conditioned state, the faculty ot pure knowlege of jiva-soul is transformed into the phenomenal mind. The evil attachments of this mind results in the misery of repeatedly undergoing births and deaths due to the fruits of the actions done. All these miseries of the jiva are the results of the evil prospensities.

तथाहि वाजसनेयोपनिषदि,-

असूर्यानाम ते लोका अन्धेन तमसावृताः ।
तां ते प्रत्यभिगच्छन्ति ये केचात्महनो जनाः ।।

By the word असूर्य (darkness) it means that, at the absence of clearly illuminative knowledge, the fallen souls attain the non-sentient objects of their desire. Primarily, the attainment of the phenomenal (gross and subtle) body of the jivas itself is their entrance into the region of darkness. Because, in this condition of the jivas, the illuminative knowledge becomes quite lurid. Worldly misery itself is the misery of the jivas. Sri Rupa Goswami has classified this misery into three types in his 'Bhakti Rasāmrita Sindhu', as follows,—

क्लेशास्तु पापं तद्बीजमविद्या चेति तत् त्रिधा ।

अविद्या or nescience is the secondary attachment of the jivas.

यथा वाजसनेयोपनिषदि,-

अन्धं तमः प्रविशन्ति ये अविद्यामुपासते ।

Desires can be called as the seed of the sins, and the sinful activities are the sin. The misery of the jivas is extended into these three forms viz., sin, sinful desire and nescience.

The evil propensity is the misfortune of the jivas. Destroying of the propensity of fallen souls may be known as the cessation of misfortune. The cessation of misfortune itself is the liberation. Because, it this propensity of misfortune is not there, the jiva can attain its transcendental blissful state. Hence it will be aphorised that,-

एवं जीवानां उपाधिकृत क्लेशसम्बन्धरूपं बन्धं व्यवच्छिद्य इदानीं मुक्तिस्वरूपं विशदयितुं सूत्रमारभते ।

अनर्थनिवृत्तिर्मुक्तिः स्वपदप्रापकत्वात् ।। १९ ।।

Cessation of the phenomenal obstacles brings back the liberation of the jiva souls by revealing their normal character (19).

[उपाधिकृत दुरवस्थाजनितानर्थ निवृत्तिरेष जीवानां संसार मुक्तिः स्वस्य पदं चिदानन्दस्वरूपं तत्प्राप्ति हेतुत्वात् तस्या इत्यर्थः सता सौम्य तदा सम्पन्नो भवति आनन्दं ब्रह्मणो विद्वान्न विभेति कुतश्चन इत्यादि श्रुतेः ।]

There is a lot of controversial opinions regarding the liberation or Mukti. Mukti has been classified into five types viz., Sārshti (same Majesty as that of the Lord), Sālokya (same Abode of the Lord), Sāmipya (Proximity of the Lord), Sārupya (same Form as that of the Lord) and Sāyujya (merging into the Divinity). This type of classification is seen in the seriptures. Certain philosophers say that, Mukti is the merging of the jiva-soul into the Brahman. A eareful study of these five

types of Mukti reveales that, in general they are commonly endowed with the proximity of the Divinity. Jiva's aversion from the Divinity is the root cause of all the miseries, since the discardance of the All-Blissful, Transcendental Lord can only result in sorrowful misery. This alone is the fallen condition of the jivas. Even though the fallen condition of the jivas is denoted by various qualifications, the general sign of all of them is nothing but the aversion to the Lord. Therefore, all types of liberation are characterised by the proximity of the Lord. Most of the Vaishnavite schools are endowed with an aversion to the word 'Mukti'. It has arised only due to the absence of careful study regading the Mukti.

In the conversation between Sārvabhauma and Lord Chaitanya at Purushottama Kshetra (Puri), Sārvabhauma says as follows,–

सालोक्यादि चारि यदि हय सेवा द्वार ।
तबु कदाचित भक्त करे अंगीकार ।।

सायुज्य शुनिते भक्तेर हय घृणा भय ।
नरक वांछये तबु सायुज्य ना लय ।।

(Even if the four types of Mukti of Sālokya, Sārupya, Sāmipya and Sārshti may become the ways of Divine Service, still; they are hardly accepted by the devotees. Regarding Sāyujya, devotees are overcome with fear and contempt in just hearing that name itself. They may prefer the hell but, never they desire for the Sāyujya Mukti.)

तत्रैव चैतन्यदेवेनोक्तं सार्वभौमं प्रति,-

प्रभुकहे मुक्तिपदेर आर अर्थ हय ।
मुक्तिपद अर्थे साक्षात ईश्वर कहय ।।

मुक्तिपदे यार सेइ मुक्तिपद हय ।
नवम पदार्थें मुक्त्ये किम्वा समाश्रय ।।

दुइ अर्थे कृष्ण कहि काहे पाठ फिरि ।

(Lord Chaitanya said to Sārvabhauma,-"The word 'Mukti-Pada' is endowed with further meanings. It denotes the very Supreme Lord. Mukti or liberation is ever present in whose Feet, He is the Mukti-Pada. Again, He is the Shelter of the ninth object 'Mukti' as expounded in the Srimad Bhāgavatam. Both the meanings are verily pointing the Supreme Lord Krishna. Therefore why do you alter the word 'Mukti-Pada' as 'Bhakti-Pada'? ")

तत्र सार्वभौमोत्तरं,-

सार्वभौम कहे ओ पाठ कहिते ना पारि ।
मुक्ति शब्द कहिते हय घृणा आर त्रास ।
भक्ति शब्द कहिते मने हय त उल्लास ।

तदनन्तरं,-

शुनिया हासेन प्रभु इत्यादि ।

(Sārvabhauma replied,-'I cannot pronounce the word Mukti. It creates contempt and terror in my mind whereas, in uttering the word 'Bhakti' it produces bliss'. Lord Chaitanya smiled at this reply of Sārvabhauma.)

In this regard, the essence-Seeking (सारग्राही) disciples of Lord chaitanya need not imagine independent meanings of the words 'Mukti' and 'Bhakti'. Rather, there is every chance of doubtfulness regarding the conceptional depth of those, who feel-contempt for the word 'Mukti,. In fact there is not the least dfference between Mukti and Parā Bhakti. Those who unduly distinguish between the two may be said as having no realisation of either of them. When both the Bhakti and Mukti are endowed with the transcendental Bliss of Divine Proximity, then showing contempt towards the word 'Mukti' and honouring the word 'Bhakti' only result in verbal controversy.. Vaishnavas contemn the

word 'Mukti' for a definite reason that, it indicates the ultimate destruction or the dissolution of the jivas, due to its meaning of general usage.

तथाहि तत्रैव सार्वभौमोक्ति,-

यद्यपि तोमार अर्थ एइ शब्दे कहे ।
तथापि आश्लिष्य दोषे कहन ना याये ॥

यद्यपिह मुक्ति शब्देर हय पञ्च वृत्ति ।
रूढि वृत्त्ये कहे तबु सायुज्ये प्रतीति ॥

(Sārvabhauma told to Lord Chaitanya,–" Even if the word 'Mukti' is endowed with the meanings you have expressed, still I cannot utter it due to its usual controversial meaning. Even though the word Mukti is endowed with five different propositions, the habitual faculty of Sāyujya is usually understood by it.')

Here, the word Sāyujya stands for the merging with the Brahman. In fact, Sāyujaya means the union with Brahman. Those Vaishnavas, who are engaged in the devotional performances of the sentiments of the Milk maids (Gopi) of Vrindāban, their devotional performance can be called as Brahma-Sayujyā Sādhana. There is not the least difference in the meaning, but it is only an appelletive controversy.

तद्विषये शाण्डिल्य सूत्रं यथा.-

तदैक्यं नानात्वैकत्वमुपाधियोगहानादादित्यवत् ।

Mukti may be said to be the result of accepting the shelter in the Supreme Lord. Kathopanishad explains the nature of Mukti as,–

एतदालम्बनं श्रेष्ठमेतदालम्बनं परं ।
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥

This Mukti itself makes the jiva-soul established in its characteristic nature. It has been explained in the very next verse of the Kathopanished as follows,–

न जायते म्रियते वा विपश्चित्
नायं कुतश्चित् न बभूव कश्चित् ।
अजो नित्यः शाश्वतोयं पुराणो
न हन्यते हन्यमाने शरीरे ।।

By the help of these scriptural evidences and reasoning, it is revealed that, the state of Mukti is an inexpressible affair. This state of Liberation cannot be expressed by the help of the words and mind, since in this conditioned state of the jivas, starting from the creator Brahma up to the inanimate objects, all are influenced under the control of time and space. Therefore the condition of existence beyond the influence of time and space cannot be conceived by them. But, it is our self-evident-faith that, the liberated state of the jiva-souls is much more superior than our present miserable state. Regarding those, who dis-honour this self-evident faith, the God of death (Mrityu) says in Kathopanished,–

न सम्परायः प्रतिभाति कालं
प्रमाद्यन्तं वित्तमोहेन मूढं ।
अयं लोको नास्ति पर इति
मानी पुनः पुनर्वशमासद्यते मे ।।

Those who are desirous of deciding about the state of Mukti, or about the world after death by the help of rationalism, they are only fools.

तथाहि कठोपनिषदि,-

नैषा तर्केण मतिरापनेया
प्रोक्तान्येनैव सुज्ञानाय श्रेष्ठ ।
यान्त्वमापः सत्यधृतिर्वतासि
त्वादृङ् नो भूयान्नचिकेतः प्रेष्ठा ।।

Since the state of liberation is not intelligible to the fallen souls, rationalism cannot produce any fruitful result by arguing about this inconceivable state. By

quoting the various names like Nirvān, Sālokya, Sārshti etc., those who engage in the controversy cannot reach any useful conclusion. Therefore, the following scriptural dictum is our guide in this matter.

अचिन्त्याः खलु ये भावाः नतांस्तर्केण योजयेत् ।
प्रकृतिभ्यः परं यत्तु तदचिन्त्यस्य लक्षणं ।।

तत्र व्यास सूत्रं यथा,-

तर्काऽप्रतिष्ठानात् ।

This will be further elaborated in the commentary of the 36th aphorism. Regading Mukti it can be definitely said that, the cessation of the misfortune of the jivas is the Mukti, by which the jiva attains its natural characteristic.

तथाच श्रीमद् भागवते प्रथमस्कन्धे सूतेनोक्तं,-

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्व संशयाः ।
क्षीयन्ते चास्य कर्माणि दृष्ट एवात्मनीश्वरे ।।

तथाच भागवते द्वितीय स्कन्धे मुक्ति कथनं,-

मुक्तिर्हित्वान्यथारूपं स्वरूपेन व्यवस्थितिः ।

Now a doubt is arised that, when the Supreme Lord is All-Merciful, why the misfortune has befallen on the jivas?

The following aphorism satisfies that doubt.

चित्पदार्थस्तु स्वभावतः स्वतन्त्रः ईश्वरप्रसादात् । किन्तु जीवानां स्वातन्त्र्यं हि तेषां क्लेशहेतुः इति प्रसिद्धं तर्हि तद्दानेन कुतः ईश्वरप्रसाद भवतीत्याशङ्कायामाह ।

जीवानामितरानुरक्तिहेतुरीश्वरकारुण्यं तत एव तेषां स्वातन्त्र्य सिद्धेः ।। २० ।।

The secondary affinity of the jivas is resulted due to the exercise of their atomic free-will which has been graciously awarded to them by the Supreme Master (20).

[तेषां स्वातन्त्र्यं तदुत्कर्षाय ईश्वरेण करुणया दत्तं। ततः परमेश्वरं विस्मृत्य स्वतन्त्रतया जीवा इतर विषयासक्ता भवन्तीत्यर्थः। अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवानि नतं विदाथय इमा यद्युस्माकमन्तरं वभूव इत्यादि श्रुतेः।]

It has been already shown that, the jivas undergo misery due to their secondary attachments. But, a question may arise here that, why the All-Merciful Lord has not saved the jivas from the grip of secondary affinities?

If the jivas were completely controlled like the inert objects, than how there could be any development of them? The upliftment or the downfall are the results of jiva's independent activities. The Lord has endowed the jiva-souls with a certain amount of free-will, for their development. Those jivas who have abandoned their characteristic nature of Divine service and engaged in the secondary affinity due to their enjoying mood, as a result of their mis-use of the free-will, they enjoy the insignificant materialistic bliss or misery as per their desires and they remain attached to the phenomenal world, there-by getting deceived from the All-Blissful Divine-Love.

तथाहि मुण्डकोपनिषदि.-

यं यं लोकं मनसा संविभाति
विशुद्धसत्वः कामयतेयांश्चकामान्।
पर्याप्तकामस्य कृतात्मनस्तु
इहैव सर्वे प्रविलीयन्ति कामाः॥

The suffering of the jivas due to the misuse of the God-given free-will cannot be called as intended by God. Also, God cannot be blamed for it. God cannot be held responsible for the suffering arised due to the transgression of law. If the Lord had compelled the jivas to accept that misfortune, then it could have been known as the harshness of Him. The fallen souls could

have very well utilised their free-will for the improvement of their Divine-Love and service, instead of turning averse to the Lord. Without the free-will, the jivas would not have had any right over their own upliftment. Therefore, it should be known that, the Supreme Lord has graced the jivas by endowing them with such an unprecedented free-will. The down-fall of the jivas due to their misuse of their free-will is only meant for their upliftment by means of their disciplinary purification. Imposition of punishment is the result of Divine Mercy. This can be seen in the saying of the Nāgapatnis, in Srimad Bhāgavatam (X/16),-

अनुग्रहोऽयं भवता कृतोहिनोदण्डोऽसतां ते खलु कल्मषापहः ।
यद्दन्दशूकत्वममुष्य देहिनः क्रोधोऽपि तेऽनुग्रह एव सम्मतः ।।

अचित् पदार्थ प्रकरणं ।

ननु परमेश्वरस्य निर्गुणस्य सच्चिदानन्दमयस्य विश्वरचनादि क्षमाकारा कीदृशी वा शक्तिरित्यपेक्षायामचिद् पदार्थ प्रकरणमारभते । श्री सूत्रकारः,

मायाशक्तिरचिद्गुणवती परावरकार्यरूपाच ।। २१ ।।

The external potency of the Supreme Lord called Maya-Shakti is endowed with phenomenal qualities and its transformation results in the evolution of every details of this limitless cosmic universe (21).

[तत्र माया नाम परमेश्वरी शक्तिः मायान्तु प्रकृतिं विद्यात् मायिनन्तु महेश्वरमिति श्रुतेः । सा तु अचित् चित्पदार्थों जीवेश्वरौ तद्भिन्ना सत्वादि गुणविशिष्टा । परावर कार्यरूपा परम महत् परिमाणं अवरं निकृष्टपरिमाणं यत् कार्यं तद्रूपेण परिणता भवति । तैत्तिरीयोपनिषदि अजास्वरूपमुक्त्वा तदितरत्वमीश्वरस्य दर्शितं

अजामेकां लोहित शुक्ल कृष्णां
बह्वीं प्रजां जनयन्तीं स्वरूपां ।
अजाह्येको जुषमाणोऽनुशेते
जहात्येनां भुक्तभोगामजोऽन्यः ।।]

In the commentaries of sixth and seventh aphorisms it has been shown that, Divine Majesty itself is the Primal Potency of the Supreme Lord. In the 'Govinda-Bhāsya' commentary of Vedānta Sutra it can be seen that,-

प्रलयेऽति सौक्ष्माद्विभागनर्हानुभूत सत्वादिगुणा तमः शब्दिता मूलप्रकृतिरजेत्युच्यते सृष्टिकालेतूद्भूत सत्तादिगुणविभक्तनामरूपा प्रधानाव्यक्तादि शब्दिता लोहिताद्याकारा ज्योतिरुत्पन्नेति । महानव्यक्ते लीयतेऽव्यक्तमक्षरेऽक्षरं तमसीति श्रुतेः ।।

This Primal Potency is endowed with infinite extensions (प्रभाव). Among them, two types of extensions can be realised by the human beings.

यथा वाजसनेयोपनिषदि,-

विद्याञ्चाविद्याञ्च यस्तद्वेदोभयं सह ।

'Vidya' is productive of sentience whereas 'Avidya' is productive of non-sentience. That Avidya is known as Māyā. Although the Primal Potency itself has been called as 'Vishnu-Māyā' in Mārkandeya Purāna, in Nārada Pancharātra and in many other scriptures, the name Māya is held most appropriate for the Avidya Prakriti since the principle understood by the word 'Maya' is not inclusive of jiva-soul in it. Since the jiva-soul is not a part of this Māyā, then this Māyā cannot be one with the Primal Potency of Vishnu-Maya, because the Jiva-Shakti and the Māyā-Shakti,-the both are the two different extensions of the same Mula-Prakriti or Vishnu-Māyā.

The Sānkhya Philosophy explains the Primal Person (Purusha) as follows,-

मूल प्रकृतिरविकृतिर्महदाद्याः प्रकृतिर्विकृतयः सप्त ।
षोडशकश्चविकारोन प्रकृतिर्न विकृतिः पुरुषः ।।

तथाच ब्रह्माणं प्रति भगवद्वाक्यं (भा २/९/३३)

ऋतेऽर्थं यत् प्रतीयेत न प्रतीयेत चात्मनि।
तद्विद्यादात्मनो मायां यथाऽभासो यथा तमः॥

That Māyā is the Achit-Shakti, the origin of all the inert materials.

तथाहि शाण्डिल्य सूत्रे,-

तच्छक्तिर्माया जडसामान्यात्।

तथाच भगवद्गीतायां,-

मयाध्यक्षेण प्रकृतिः सूयते सचराचरं।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥

That Maya is qualified with phenomenal qualities of Satwa, Rajas and Tamo-Gunas.

तथाच गीतायां

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥

It is never realised that, what is the substance of this Prakriti or Phenomenal Nature. The sense-organs can only explain the qualities of the Prakriti. Therefore, this Prakriti is called as 'Avyakta' (inexpressible) in the scriptures. Whatever is understood by the mind regarding the Nature, is only its quality. The advocates of Vaisheshika Philosophy have discovered the Nature to the extent of the minutest 'atom'

यथा कणादसूत्रे चतुर्थ अध्याये द्वितीय आह्निके। 'सदकारणवन्नित्यं'-तत्र वैशेषिक सूत्रोपस्कारे-निरवयव द्रव्यमवधिः स एव परमाणुः।

It is the activity of scientific investigation to ascertain about an object by means of analysis, and to decide about its constitution and qualities. But, it is not logical to call the atom as absolute, eternal and as the limit of the matter. Although the atom (परमाणु) may

be accepted as the final limit of minuteness, the ascertainment is not only limited to the quality of minuteness of the Nature because, just as minuteness, the Nature is also endowed with a quality of vastness (परम महान्). Therefore, in between minuteness and vastness, nothing can be accepted as the limit of the Nature. Only a state of minuteness of the Nature called as atom (परमाणु) may be accepted.

भागवते श्री मैत्रेयोक्तं,-

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा ।
परमाणुः सविज्ञेयो नृणामैक्यभ्रमो यतः ।।
स्वत एव पदार्थस्य स्वरूपावस्थितस्य यत् ।
कैवल्यं परममहान्नविशेषो निरन्तरः ।।

These two verses of Srimad Bhagavatam establish that, other than miserable inertness, no characteristic of the Nature can be ascertained. But, the exclusiveness of its present conditional qualities may be only called as minutenss and the vastness. The rationalist's imagination of absoluteness of the atom is quite unfounded. The Nature is endowed with several qualities. Among them, the subtle and the gross states of the qualities of 'expansion' (विस्तृति) and 'shape' (आकृति) are imagined as the minutenss and vastness.

All the qualities of the phenomenal objects are understood by the human beings. These qualities have been discoverd by the help of scientific enquiry. The usual qualities of the natural objects are,–expansion, shape, inertia, indestructibility, inertness and attraction. The casual qualities are,–solidity, hardness, elasticity, brittleness, malleability, ductility, resistance to trans–formation, crystallization, extendibility, compressibility etc. During the development of scientific investigation, many more qualities may be discovered.

अतएव श्री भगवदुक्ति यथा,-

मायां मदीयामुद्गृह्यवदतां किन्नु दुर्घटं ।

By the word 'परावर' it is meant that, all the superior and inferior, or significant and insignificant activities seen in the world are the transformation of Māyā. By the addition and subtraction, or by the succession and inversion of the qualities, there occur the variegatedness of the objects. The materialistic scientists and professors deal elaboratedly about these qualities and their transformations. Therefore it need not be explained here.

ननु तादृशी शक्ति स्वयमेव स्वतन्त्रतया जगत् कर्त्री भवतु किं परापेक्षयेत्यत्त आह,-

जडत्वात् कृतिशून्या चेतन प्रेरिता भवति
सञ्जाववत् ॥ २२ ॥

Due to its characteristic inertness the Maya-Shakti is normally inactive and is activated due to the introduction of the sentient spirit (22).

[अतएव चेतनभिन्नत्वेन जडत्वात् कृतिशून्या किञ्चिदपि कर्तुमयोग्यया किन्तु चेतनेन प्रेरिता प्रवर्तिता सति अग्न्युत्तप्त सञ्जाववत् चेष्टते जगत् कर्तृ भवतीत्यर्थः मयाध्यक्षेण प्रकृति सूयते सचराचरमिति श्री भगवद्वचनात् ।]

Due to its characteristic inertness, the Achit or the non-sentient object cannot work by itself. But when agitated by the sentience, it begins to work.

It is generally observed that, according to the law of the seasons the water vapour is rised from the oceans and the collected clouds are moved by the wind, and at the increase of atmospheric temperature the clouds shower rain on the earth. Rocks and mountains are broken due to the composite actions of sulphur, iron etc. Earth quakes also are caused by it. The shells driven out of the fire-arms result in great acti-

vities. Where is the instigation of sentience in all these activities? Fire or heat is the cause of all these activities. Therefore, what is wrong in calling the heat as the prime mover of all these activities? What is the need of accepting an additional instigation of sentience? Although the heat itself is observed as the cause of all the movements, still without, the instigation of sentience no activity can take place. Let us see what is the heat. On thorough study, we come to know that heat is not an object, but only a quality, When any special feeling is arised in the heart, it will be manifested as additional heat in the body. It is very well known that, the excess of passion creates a burning sensation in the body. All the heat observed in the phenomenal objects may be attributed to the activity of the sentient objects. Before the phenomenal creation, the Nature was in it's state of equilibrium. When the transcendental seminal principle of Divine-Vision was projected in it, the qualities at equalibrium got agitated and the phenomenal creation of the Nature started due to that energy.

तथाच श्रुतौ,-

स ऐक्षत् स इमाल्लोकानसृजत ।
अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापान समायुक्तः पचाम्यन्नं चतुर्विधं ।।
इति गीता वचनं ।

तथाच भागवते तृतीय स्कन्धे कपिलेनोक्तं,-

दैवात् क्षुभित धर्णिण्यां स्वस्यां योनौ परः पुमान् ।
आधत्त वीर्यं सासूत महत्तत्वं हिरन्मयं ।।

Visualisation of the Supreme Lord itself is the sentient instigation projected over the Nature (Prakriti), by which its movement and activities are generated. By the word Prakriti, it is meant the cosmic-body. When this cosmic-body becomes devoid of sentience it becomes dead. Whereas, it is enlivened by the insti-

gation of the sentience. The active energy manifested in the nature due to the Divine-Visualitation is present in the form of heat. Therefore, accepting the heat as the cause and discarding the sentient-instigation only amounts to self-deception. The mere semblance of that Divine-Visualisation has manifested here in the form of heat and attraction, by which the entire solar universe is activated and controlled. Thereafter the Supreme-Lord created the jiva-souls out of His Special Visualisation. Therefore, the jiva-souls, are enabled to independently activise the Nature, to a certain extent.

The generation of clouds and the showering of rains due to the law of the seasons, breaking of the mountains and earth-quakes due to the union of metals and water etc., tidal variation of water on various lunar days etc.,-all these are activities generated due to the Divine-Visualisation. Attraction or heat cannot be the self-manifested qualities. Sentient spirit is the very master of these qualities, and the attraction etc., are only the rules. It is not logical to accept only the rules to the exclusion of the ruler. Although, the attraction and heat are capable of conducting various activities, still, the instigation of the sentience is quite necessary as the controller of these qualities because, both these qualities are not endowed with self-will. (from the 14th upto the 28th verses or Talabakāra Upanishat of Sāmaveda are the supportive evidence of this explanation). It should be studied that, there is a considerable distinction between the self-will and the conductive-activity. When a certain object has caught fire, it gets burned and decomposed but, the fire cannot do any other independent action than burning that object. This is not so, in the case of the self-will of the senteince. Even the tiniest manifestation of sentience viz., even the tiny insects can perform their activities as per their self-will. They can change their activities according to thier will. It is revealed by the thorough study of the Nature that, inertness itself is the character of phenomena. Bliss

is the character of the sentience whereas, the opposite quality of miserable intertness is the character of phenomena. Misery Itself is the nature of non-sentience. The modern philosophers have denoted the inertness as a quality of the Nature. But, in due course they will understand that it is the very character of the mundane Nature, after further enquiry into the matter. Qualities are only the faculty of the nature. The various qualities of shape, attraction, elasticity etc., may be serialised. But, it seems that, intertness itself is the natural character of all these. They are not endowed with the cognitional volitional or self willing natures of this sentience.

Therefore, the inactivity of the mundane Nature has been accepted in the aphorism, due to its intertness. This Nature cannot do anything without being instigated by the sentience. Therefore, the word 'भवति' is seen in the aphorism. This has been further strengthened by the exemplary word सञ्जाववत् ।

A view of the Sānkhya philosophy is to be discussed here. They say that the Nature (Prakriti) itself is the creatrix whereas the Purusha (Primal person) is unentangled.

यथा,-

प्रकृतिः कर्त्री पुरुषस्तु पुष्करपलाशवन्निर्लेपः ।

Although, the ordinary Sānkhya philosophers call the Nature as the creatrix, it is not so in the Sānkhya system preached by Lord Kapiladeva.

यथा भागवते तृतीय स्कन्धे कपिलवाक्यं,-

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि ।
चेष्ट यतः स भगवान् काल इत्युपलक्षितः ।।

It is not that the Sānkhya philsophers preach their own imaginary doctrine because, the creatrix-ship has been attributed to the Prakriti in many Puranas and Tantra scriptutures.

यथा मार्कण्डेय पुराणे चण्डिमाहात्म्ये प्रकृतिं प्रति ब्रह्म वाक्यं,-

त्वयैव धार्यते सर्वं त्वयैतत् सृज्यते जगत् ।
त्वयैतत् पाल्यते देवी त्वमत्स्यन्ते च सर्वदा ।।

By seeing many sayings like this, the short-sighted persons denote the Nature as the creatrix. In the scriptures one can see the episodes of Prakriti Devi's killing of Mahishāsura, Chanda and Munda, Shumbha and Nishumbha etc. This creatrix-ship of the Prakriti should be rightly understood as follows,-the creator ship is attributed to the activities materialised by the inert Nature, by attributing it accordingly with masucline or feminine gender in the metaphorical manner. In these allegorical terms, the River Ganges is called as the purifier, the city of Calcutta is called as delighted, the age of Kali is known as the destroyer of righteousness, learning is known as the giver of wealth, a weapon is called as a killer etc. These examples show that, the creatorship attributed to the Ganges water, Calcutta city, Kali, learning, weapon etc., are only allegorical, creatrix-ship of the Nature also should be understood in the same terms.

If the Sānkhya philosopher says that, he will call the Prakriti itself as sentient; that is, if they call the sentient supreme Lord by the Name of Prakriti (Nature) and consequently the intertness as the Purusha, then there may not occur any blunder in the Sankhya philosophy. But, again there will be a defect in the ascertainment of the nomenclature. These names are not self-manifested. Human beings offer different names according to their own feelings. At the denotation of the names a cretain type of similarity of comparison is observed. When the peak of a mountain is called as शृङ्ग, it has a comparison with the horn of a cow, which also is called as शृङ्ग । In this way, by using the simile of an already existing name, the newly discovered

objects are named after that. When the principles of sentience and non-sentience are determined, then we call the sentience as the Purusha (Male) and the Non-sentience as the Prakriti (female). Just as the union of male and fimale is observed in the worldly creation, similarly the association of sentience and Non-sentience is realised in the creation of the cosmic universe. In this case, the independent creator-the sentience is termed as Purusha whereas the dependent creatrix, the charged potency is termed as Female (Prakriti). Therefore, in all the oldest scriptures like the Vedas, Quoran, Bible etc., the sentience is denoted with Masculinity. Only some dialecticians call the Prakriti as formed with sentience and create unnecessary controversy and nuisance in the matter of Reality, with a view towards creating obstacles to the devotional literature. Consequently, they also accept the dependence of inert object under the sentience because, non-sentience itself is inertness and is non-attached like a lotus leaf. Activity itself is the nature of the sentience. Therefore, there is no use in the unnecessary inter-change of the names.

The following aphorism denotes that, what is the relation of the fallen jivas with the Māyā-Shakti.

मायाशक्तेश्चेतनानां बन्धरूपत्वं दर्शयति ।

सा परानुरक्तानां कारावद्देहादि बन्धनरूपा ।। २३ ।।

This Maya imprisons the jiva souls which turn averse to the Supreme Lord, in the form of physical body etc. (23).

[सा प्रकृति परे परमेश्वरे अननुरक्तानां अनुरागशून्यानां स्वतन्त्रभावात् तत्कृताज्ञालंघनपरानां देहादि बन्धनरूपा भवति । ये च मन्ये प्रपद्यन्ते शरीरत्वाय देहिनः । स्थाणुमन्येनुसंयन्ति यथा कर्म यथा श्रुतमिति श्रुतेः ।]

The physical bodies of the fallen souls are the very form of that inertness. Jiva is a sentient blissful object.

Therefore, it is not in need of any phenomenal body. The jiva-soul is entangled with the physical body due to its aversion to the characteristic nature of Divine-service. This body itself is the prison house of the jivas. Spirit is not an unwholesome object but, due to the association of the physical body, it is made to suffer the misery and inertness of the Nature.

तथा कठोपनिषदि,-

पुरमेकादशद्वारमजस्या वक्रचेतसः ।

गीतायां,-

सत्वं रजस्तम इति गुणाः प्रकृति सम्भवाः ।
निबध्नन्ति महाबाहो देहे देहिनमव्ययं ।।

Between the body and the spirit of the fallen-souls, it should be studied that, which portion is the entity of jiva and which portion is the prison-house of that jiva-soul. The fallen jivas undergo considerable suffering due to the malady of mis-identifying themselves with the physical bodies. This malady makes the jivas to forget the Supreme Reality and it repeatedly binds them to the world. Those who are excessively conscious about their caste distinctions, social prestige or inferiority etc, due to the various status of birth are very unfortunate among human beings. Because, this mentality of distinction keeps them completely isolated from the path of spiritual well-being.

अतएव गीतायां श्रूयते,-

विद्याविनयसम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाकेच पण्डिताः समदर्शिनः ।।

Without understanding the true meaning of the social status and caste-systems, the wiseacres unduly impose those rules towards the devotees and other saints who are adept in divine knowledge and devotion, and thereby secure their own spiritual downfall. The really

learned and wise people duly observe all the social rules in their own life and with an equal vision they retire from their enforcement in the matters of divine-knowledge and devotion. The esoteric meaning of these rules can be never understood by one, without the study of the respective individual jurisdiction of various merits (अधिकार विचार). The human body is only a prison house of the jivas. The jiva-soul is temporarily related with this body. Therefore, as long as one remains in the physical body, he should treat himself lowlier than a blade of grass. When this body is collapsed, then what remains at the end is denoted as,-

अस्य विस्रंसिमानस्य शरीरस्थस्य देहिनः
देहाद्विमुच्यमानस्य किमत्र परिशिष्यते ।
एतद्वैतत् ।।

Therefore, the corpse which is fallen along with the fall of the body itself is the inert material Nature, which was constructed as a prison-house for the reformation of the jiva-soul. Scriptures say that, this body is composed of the five great elements viz., earth, water, fire wind and ether. By the help of material technology, either these five elements may be summarised into four or their number may be much increased by discovering their respective subtle divisions. Still, the spirit will remain distintively different from the gross body. By segregating the material principles, the sentient spirit must be enquired upon. Without properly studying the various objects denoted by the word 'material nature', and its various qualities, no one can clearly realise the sentient object. Therefore, the books dealing with the material principles must be respected and their discoverers should be duly honoured.

अतएव भागवते तृतीय स्कन्धे कपिल वाकयं.-

अथते सम्प्रवक्ष्यामि तत्वानां लक्षणं पृथक् ।
यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ।।

By getting bound to the material body, the jiva-soul undergoes the misfortunes of disease, grief, infatuation, lust, anger etc. Those who are attached to the momentary sensual pleasure are quite stupid. They only mistake misery as to be happiness. The jiva-soul being sentience, what type of happiness can it derive out of inert materials? By undertaking to the service of the material body, the jiva-soul gets itself deceived from the bliss of self-realisation (ब्रह्मानन्द) and that of God-realisation or absolute bliss (पूर्णानन्द) derivable from the Divine Lotus Feet, and thereby secures further downfall due to the mutual controversy with other beings in extracting the selfish sense-pleasures. It will be quite erroneous to say that, this world is a place of enjoyment for the jivas. This world in the form of physical body etc., is nothing but a prison house for the jivas. The real abode of the jivas is to be searched else-where. In the condemned state of worldly bondage, since the reasoning faculty of human beings is limited by the influences of phenomenal time and space, and also since it has undergone the inertia of phenomenal qualities, they cannot understand the characteristic nature of the pure soul. Only to a certain extent its existence may be realised by the help of the self-evident faith. The self-realisation is possible only when the jiva-soul is stationed in its own abode or in its unalloyed state. When the jiva-soul secures a fall from that unalloyed state and gets entangled in this material world, here it undergoes reformation for its further upliftment from this fall. In this way the world acts as a reformatory prison-house for the jivas. Certain gnostic persons classify this physical encasement of the jivas into particular divisions and explain the jivas as encased with five kinds of shells (पञ्चकोषमय जीव). The three physical shells of अन्नमय कोष, प्राणमय कोष and मनोमय कोष and the two subtle shells of विज्ञानमय कोष and आनन्दमय कोष are

conceived by them. However, the elaborate study in this regard reveals that, those who have become averse to the Divine-Love secure their downfall from that eternal abode and only such jivas are bound by the prison like physical body etc. The word आदि of the aphorism indicates all types of phenomenal encasements.

अनादिरनन्ताच परमेश्वर शक्तित्वात् ।। २४ ।।

The Maya-Shakti is devoid of beginning or an end by dint of its being a Divine-Potency (24).

[सा प्रकृतिरनादिरनन्ताच परमेश्वरस्य शक्तिविशेषत्वात् । प्रकृति पुरुषञ्चैव विद्ध्यनादीह्यु भावपीति स्मृतेः ।]

The Avidya Prakriti has originated from the Primal Potency of the Supreme Lord. Therefore, due to the causal nature, the non-sentient object may be called as beginningless and endless like the jivas. But the reality of Avidya cannot be compared with the Eternal Reality of the Supreme Lord because, that reality of Māyā depends upon the autocratic Will of the Supreme Lord. This has been established by the innumerable scriptural verses like 'यतो वा इमानि भूतानि' etc.

तथाहि भागवते प्रथम स्कन्धे प्रथम अध्याये प्रथम श्लोकः,-

जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदि कवये मुह्यन्ति यत् सूरयः ।
तेजो वारि मृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्त कुहकं सत्यं परं धीमहि ।।

Many scientific scholars catagorise the time among absolute and eternal objects. But, it is not so. The following aphorism explains what is the time.

तस्या अनाद्यनन्ताया अपि औपाधिकिं देशकालावस्थां निरूपयति सूत्रद्वयेन,-

कालेनार्थान्तरं बद्धानां प्रकृति सम्बन्धरूपत्वात् ॥ २५ ॥

'Time' can be defined as a form of relation between the fallen souls and the phenomenal Nature (25).

[कालस्य पृथक् पदार्थत्वं केचिन्मन्यन्ते यथा प्रकृतेः कालरूपत्वे प्रमाणं मार्कण्डेय पुराण वचनं । कलाकाष्ठादि रूपेण परिणाम प्रदायिनी । तन्मतं निराकरोति कालो नाम न पदार्थ विशेषः किन्तु सम्बन्धमात्रं ।]

It is the purport of the scientific theology, to catagorise the given subject under some common characteristics and to minimise the number of ultimale principles. Unnecessarily increasing the numerical figure of the objects is not at all reasonable. Therefore, the author of this book has accepted only two principle objects of 'sentience' and 'non-sentience', by including all other objects within these two catagories. The sage Shāndilya also has accepted only these two principle objects,-

चेत्याचितो न तृतीयम् ।

The followers of Nyāya philosophy accept many eternal objects. According to them, time also is eternal. Extensive study of this subject reveals that, time is only mundane, since it is non-sentient. The time has been often explained as the influnce (प्रभाव) of the Supreme Lord.

यथा श्रीमद् भागवते तृतीय स्कन्धे कपिलेनोक्तं,-

प्रभावं पौरुषं प्राहुः कालमेके यतो भयं ।
अहङ्कार विमूढस्य कर्तुः प्रकृतिमीयुषः ॥

Those beings, who identify themselves with the perishable body due to the worldly attachments of the Nature, they are afraid of the Divine-influence viz., the time. This clearly indicates that, the time is an attri-

bute due to the relation of the sentience with the Nature. It is manifested due to the relation of the fallen jivas with the Prakriti. At the absence of the jivas, who would have realised the existence of the Nature? Even the eternal existence of the phenomenal nature would be meaningless at the absence of the sentient jiva-souls. At the absence of sentience, the nature is completely dead. Therefore, at the association of the sentience, the feeling of awareness of the existence of Prakriti is the time. The fallen souls cannot determine the beginning and the end of time because, all of their thoughts are influenced by the phenomenal time. Also it is impossible for the bonded jivas to understand whether the eternally liberated souls are having any relationship with the time, or not. Imprudent people think that, everything is controlled by the time. They conclude that, the existence of God also is included within the influence of time. But, the conclusion of the self-evident faith is that, the Supreme Lord is never within the control of the time. Being the Ordainer of all the rules, the Supreme Lord is not controlled by any of the rules created by Him. Even if the time can be called as the majesty of the Lord, still it is only under His own control. In this mundane world, the feeling of existence is never experienced independent of time. When the Supreme Lord is not influenced by the time, either His existence itself should be disagreed, or His existence must be agreed to be independent of time. The latter conclusion is the one accepted by us, since it is also supported by the reasoning. Therefore here we conclude that, the existence of the Supreme Lord is not under the control of time. As regards to the ordinary mundane objects, the existence and time, the both are inter-related principles. But, the Supreme Lord is quite an Uncommon principle. Therefore, He is not within the control of ordinary rules. Even in the liberated state of the jivas, the phenomenal time cannot be accepted. Only the union, separ-

ation, existence, activity etc., of the fallen souls are understood to be under the control of time. Therefore, the relationship of the fallen-souls with the mundane Nature can be called as the phenomenal time.

It is also desirable to study the principle called 'space' along with the study of time. Hence it is aphorised,—

सैवाधिष्ठानरूपिणी देशसंज्ञिता ॥ २६ ॥

The mundane Nature constitutes the space which accommodates the mundane living beings (26).

[सैव प्रकृतिः जीवानां अधिष्ठान भूता आधाररूपिणी देशसंज्ञिता भवति । समान वृक्षे पुरुषो निमग्नोऽनीशया शोचति मुह्यमान इति श्रुतेः । वृक्षोऽत्र प्रकृतिमय आधारः ।]

Regarding the 'space', the followers of the six schools of Indian philosphy arise a lot of controversy due to the titular differences. Some call it as ether, some call it as the direction, again some others call it as void etc. The same object is thus denoted with various names. The common title used by everybody is the 'space'. The space itself is the support of all the mundane objects–The only quality of the space is extendibility, by which accommodates the material objects. Many people call the earth as the support by quoting the following Vedic Mantra.—

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।
खं वायु ज्योतिरूपः पृथिवी विश्वस्य धारिणी ॥

If the literal meaning of the above verse is depended upon, the earth should be called as the support. But the learned spiritualists always rely upon the essential meaning of the scriptures. Their view of thought pertaining to the above verse has been expressed as follows.–The previous Mantra says that,

दिव्योह्यमूर्तः पुरुषः स बाह्याभ्यन्तरोह्यजः ।
अप्राणोह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥

That Supreme Principle mentioned here, is independent from the Nature. But, as regards to the fallen souls, the association of certain subtle principles like life-breath, mind, sense-organs etc, are observed. These priniciples also are the creations of the beginningless Majestic Potency of the Supreme. Again, the Nescience, Māyā or the inert Nature also has been created by it. That is, the organs of the inert Nature viz., as ether, wind etc., have been successively manifested and finally the fifth element, the earth also has been created by that Māyā. Now, the first manifestation of the inert Nature is the space, which is the first support of the all the phenomenal objects. Logical reasoning also supports this idea. The earth itself is stationed in the space, by occupying a certain portion of it. Therefore, space itself is the support of the earth. The ether is only the space. The space cannot be merely designated as the direction because, the space extending on the four sides of the thinker becomes known as the direction but, the place wherein the thinker is stationed becomes discarded from his idea. Therefore, when the word space or (देश) is used, the short-comings created by the other titles can be avoided: The scriptural evidence of the Nature as being the support can be seen in the Mārkandeya Purāna, the Goddess Chandi (Māyā) being praised by other demigods as,—

आधारभूता जगतस्त्वमेका इत्यादि ।
तया बद्धानां चेतनामपि भ्रमबाहुल्यं दर्शयति ।

जडे बद्धस्यानन्द भ्रमो वैकुण्ठ भ्रमश्चासङ्गात् ॥ २७ ॥

Due to the delusion created by Maya, the fallen souls with their defcetive intellect misconstrue the phenomenal misery as bliss and the phenominal abode as their eternal abode and get attached to them (27).

[बद्ध जीवानां जडपदार्थे, देहादौ स्वर्गेच आनन्द सुखमिति बुद्धिर्भ्रम एव आसङ्गात् आसक्तिर्हेतो भवति । जडे प्राकृतवस्तुविशेषे भगवल्लोक इति श्री भगवानिति भ्रमोपि आसङ्गात् भवति । तथाहि रजोधिका कर्मपरा दुःखे च सुखमानिन इति श्री भगवदुक्तिः ।]

During the state of bondage, two types of delusions are arised in the mind of the jivas regarding the mundane objects. The first one is the delusion of bliss in the materials, the second delusion is to mistake the mundane abode as to be the transcendental Abode of Vaikuntha. The delusion of construing the sense pleasure as the bliss is known as आनन्दभ्रम । Again this is of two types. The first one is the delusion of observed pleasures (दृष्टानन्द भ्रम) and the next one is the delusion of audible pleasures (श्रुतानन्द भ्रम) Sense-enjoyment by the eye, nose, ear, tongue etc., are called as the 'delusion of observed pleasures'. Heavenly enjoyments derivable from the virtual acts conducted in this world are known as the 'delusion of audible pleasures', which include the company of heavenly bodies.

यथा कठोपनिषदि,-

स्वर्गे लोके नभयं किञ्च
नास्ति न तत्रत्वं न जरया विभेति ।
उभेतीर्त्वा अशनया पिपासे
शोकातिगो मोदते स्वर्गलोके ॥

The scriptures which advocate Karma-mārga (activity) tempt the human beings with heavenly enjoy-ments resulting due to the virtuous deeds, and often they allure them by promising increased sense-pleasures in this world itself. These are only delusions. The feel-ing of jiva's pleasure in all these enjoyments is nothing but a delusion because, not even an iota of happiness is acquired by all these. Copulation, eating, massaging, anointing, using the scents etc., are termed as sensual

enjoyments. But, they are quite insignificant. Immediately after experiencing them, they produce concomitant suffering. The life of a drunkard or that of a prostitute may be observed as examples to this fact. What type of real pleasure can be there in the heavenly garden of Nandan-Kānan, dance of Menaka, enjoyments with Urvashi, drinking of nectar etc.? These are only the imaginary extensions of the phenomenal sense-pleasures. Therefore, Nachiketa says in the Kathopanishad,—

श्वो भावा मर्त्यस्य यदन्तकैतत्
सर्वेन्द्रियाणां जरयन्ति तेजः ।
अपि सर्वं जीवितमल्पमेव
तवैव बाहास्तव नृत्यगीते ।।

पुनश्च मुण्डकोपनिषदि,-

परीक्ष्य लोकान् कर्मचितान्
ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं गुरूमेवाभिगच्छेत्
समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठं ।।

इष्टापूर्तं मन्यामानावरिष्टं
नान्यच्छ्रेयो वेदयन्ते प्रमूढाः ।
नाकस्य पृष्ठेते सुकृतेनुभूत्वेमं
लोकं हीनतराञ्चाविशन्ति ।।

The devotional happiness (भक्तिसुख) is the only natural bliss of the jivas. The happiness experienced in the association of the mundane Nature is quite unnatural as well as it is only a misery due to the delusion of the jivas. This misfortune has be-fallen over the jivas due to their defective association with the non-sentience. The jiva-soul is characterised with transcendental bliss (चिदानन्द स्वरूप). Its association with the mundane matter has made it to forget its own blissful

character and thereby it is inclined towards deriving bliss out of the miserable matter. Due to this deluded inclination, the jiva-soul gradually undergoes increased downfall.

तथाहि गीतायां द्वितीयाध्याये,-

ध्यायतो विषयान् पुंसः संगस्तेषूपजायते ।
संगात् सञ्जायते कामः कामात् क्रोधोऽभिजायते ॥

क्रोधाद् भवति सम्मोहः सम्मोहाद् स्मृति विभ्रमः ।
स्मृति भ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ॥

In the commentary of this shloka, Srimat Shankarāchārya has written that,

सर्वानर्थस्य मूलमुक्तं विषयाभिध्यानं ।

Due to the mundane association and the deliberations of mundane sensual objects, the jiva-soul has forgotten the real forms of the self, the bliss, divinity and that of Vaikuntha. As a result of which, the jivas are put into a delusion of imagining sense-pleasures and heavenly pleasures as the bliss. They are also at delusion regarding their conception about the Supreme Lord and His Abode. They mistake the Vaikuntha as to be something like the mundane regions and also they misconstrue the Divine Body with the perishable bodies of the physical world.

यथा गीतायां भगवदुक्ति,-

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्वतः ।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥

श्री चैतन्य चरितामृते प्रभुवाक्यं,-

विष्णु निन्दा आर नाहि इहार उपर ।
प्राकृत करिया माने विष्णु कलेवर ॥

(Lord Chaitanya says that, it is the highest blasphemy against the Supreme Lord Vishnu, to imagine His Form as mundane.)

In the 'inverted peepul tree' of this samsara, the fallen-souls imagine the bottom-lying portion of it as, the root of the tree, out of delusion. And thereby they mistake some or other abodes constituted by the earth, water, or any other similarly imagined abode as the Vaikuntha. At the manifestation of conscience, this type of delusion is disappeared.

यथा गीतायां,-

अश्वत्थमेनं सुविरूढमूलमसंग शस्त्रेण दृढेन छित्वा ।
ततः पदं तत्परिमार्गितव्यं यस्मिन् गता निवर्तन्ति भूयः।।

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।
यद् गत्वा न निवर्तन्ते तद्धाम परमं मम ।।

This delusion of the mundane world is quite harmful to the well-being of the jivas. Therefore, the author mentions the remedy of this deadly disease,—

इदानिमुक्त भ्रमनिवृत्तिसाधनं दर्शयति,-

विवेकेन ततो विमुक्तिः ।। २८ ।।

The jiva-souls are freed from these delusions at their discretion about the Reality (28)

[ततः पूर्वोक्तादुभयविध भ्रमाज्जीवानां विमुक्तिविचारात् जीवात्म परमात्मनोस्तत्वविचारात् भवति । तथाच श्रुतिः आत्मानञ्चेद्विजानीयादयमस्मीति पुरुषः किमिच्छन् कस्य कामाय शरीरमनुसज्जेत भिद्यते हृदय ग्रन्थिश्छिद्यन्ते सर्व संशयाः । क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्ठे परावरे ।]

The two types of delusions of the jivas which are mentioned above get disappeared at the awakening of the diseretion. Due to these delusions, ritualistic material sacrifices are conducted by the human beings. In the commentary of last aphorism we have seen that Nachiketa had discarded them because the bliss derived by them is quite insignificant. Human beings take

recourse to these delusive aspirations after bliss until they are endowed with discretion. Now, the process of discretion has been mentioned below according to the words of the Gita.,—

श्रेयान् द्रव्यमयाद् यज्ञाज् ज्ञान यज्ञः परन्तप ।
सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।।

All the ritualistic activities are terminated at the attainment of the spiritual knowledge. The aspirant after that knowledge is denoted in the following verse.

श्रद्धावान् लभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ।।

When a person is inclined towards setting right of his mistaken opinions regarding any event, his tendency of discovering a suitable means towards it may be called as faith or श्रद्धा । It is also called as the belief or confidence. In certain persons, this faith is generated when they naturally acquire an averseness towards the misfortunate desires (अनर्थ) of the jivas. The faith generated in them is as follows,—

यथा गीतायां,

अनेक चित्तविभ्रान्ता मोहजालसमावृताः ।
प्रसक्ताः कामक्रोधेषु पतन्ति नरकेऽशुचौ ।।

त्रिविधं नरकस्येदं द्वारं नाशनमात्मनः ।
कामक्रोधस्तथा लोभस्तस्मादेतत्त्रयं त्यजेत् ।।

चतुर्विधा भजन्ते मां जनाः सुकृतिनोर्जुन ।
आर्तो जिज्ञासुरर्थार्थी ज्ञानी च भरतर्षभ ।।

तथाच भागवत प्रथम स्कन्धे कुन्ती वाक्यं,-

विपदः सन्तु ताः शश्वत्तत्रतत्र जगत्पते ।
भवतो दर्शनं यत् स्यादपुनर्भव दर्शनं ।।

Certain persons acquire this faith in the holy company by the grace of the holy saints.

यथा नारद पञ्चरात्रे द्वितीय रात्रे द्वितीय अध्याये,-

श्रीकृष्ण भक्तसंगेन भक्तिर्भवति नैष्ठिकी ।
अनिमित्ताच सुखदा हरिदास्य प्रदा शुभा ॥
यथावृक्षलतानाञ्च नवीन: कोमलाङ्कुर: ।
वर्धते मेघवर्षेण शुष्क: सूर्यकिरणेनच: ।
तथैव भक्तालापेन भक्तिवृक्ष नवाङ्कुर: ।
वर्धते शुष्कतां याति चाभक्तालाप मात्रत: ॥

When the faith is awakened in an aspirant, he will learn the Divine-knowledge in the following manner,—

यथा गीतायां-,

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्षन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिन: ॥

By the spiritual instructions of the preceptor, the aspirant will clearly understand the principles of Divinity and Divine-Abode, thereby his mundane delusions will be destroyed.

यथा गीतायां,-

मनुष्याणां सहस्रेषु कदिचद्यतति सिद्धये ।
यततामपि सिद्धानां कदिचन्मां वेत्ति तत्वत: ॥

During the enquiry after Reality, when the aspirant realises the Form of Divinity by the help of well determind intellect, then he surrenders himself to the Feet of the Lord.

तथाहि गीतायां,-

बहूनां जन्मनामन्ते ज्ञानवान् मां प्रपद्यते ।
वासुदेव: सर्वमिति स महात्मा सुदुर्लभ: ॥

The following aphorism defines that, what is established by the help of that discretion (विवेक) ।

न च प्राकृतवदिन्द्रियग्राह्यत्वं वैकुण्ठस्याधक्षजत्वात् ॥ २९ ॥

The Divine Abode of Vaikuntha is not accessible to the mundane senses due to its transcendental nature (29).

[ननु वैकुण्ठं तदधिष्ठानं द्रष्टुन्ते मुनयो गता इत्यादौ अनेक देवर्षि ब्रह्मर्षि प्रभृतीनां वैकुण्ठलोकगमनं श्रीभगवद्दर्शनं पुनः प्रत्यागमनादिकं वर्णितमस्ति कथमुच्यते अज्ञान जन्य एष भ्रम इत्याशङ्कां निराकर्तुमुनत्रिंशत् सूत्रमारब्धवान श्री सूत्रकारः न चेति। न च प्राकृत घटपटादि विषयवत् इन्द्रिय गोचरत्वं वैकुण्ठस्य भगवल्लोकस्य भगवतो वा भवति अधोक्षजत्वात् तस्य अतीन्द्रियत्वात् इत्यर्थः। तत्रह इन्द्रिय गोचरत्वेन वर्णितास्तत्वत् वैकुण्ठादयस्तु माया कल्पित वैकुण्ठ परावैकुण्ठ कल्पितो येन लोकलोक नमस्कृतं इति स्मरणात्। अन्यथा पुनः प्रत्यागमन नस्यात् स्याच्चेत् यद्गत्वा न निवर्तन्ते तद्धामपरमं मम, मामुपेत्य तु कौन्तेय पुनर्जन्म न विद्यते इति श्री मुखोक्तिरप्यन्यथा स्यात्। यतो वाचो निवर्तन्ते इति श्रुतिश्च।]

The Transcendental Abode Vaikuntha is free from all types of unwholesomeness. It is devoid of mundane defective qualities. The phenomenal qualities of shape, expansibility etc., are all unwholesome. The mundane objects are endowed with inertia and because of it, without displacing a certain object, another object cannot be accommodated in its place. Since this defective quality of inertia is not present in the abode of Vaikuntha, it is free from the obstacels of expansion. Therefore, the Divine Abode is termed as Vaikuntha (विगत कुण्ठा इति वैकुण्ठ). In the name of Vaikuntha, a certain abode of this universe is explained in some scriptures, which is often visited by the sages of this world. That abode cannot be called as the real Vaikuntha because, it is endowed with many of the phenomenal qualities. Since the mentioned abode is more subtle than all other sense-perceptible objects, it can be called as the abode of Sattwa Guna.

यथा,-

तत्र सत्वं निर्मलत्वात् प्रकाशकमनामयं ।

There is a certain Divine Abode, much superior than the above-mentioned abode. The abode of Sattwa Guna may be called as the phenomenal Vaikuntha. The transcendental Vaikuntha is superior than all the mundane abodes. The following verse provides the evidence of it,-

वैकुण्ठः कल्पितो येन लोकलोक नमस्कृतः ।

The word 'Vaikuntha' denoted in the above verse is not well-applied to the phenomenal Vaikuntha but, since that name is applied for the mentioned phenomenal abode from ages, keeping the same name of Vaikuntha for the phenomenal abode of Sattwa Guna, the trancendental Abode realised by the help of self-evident faith has been denoted as 'Nitya-Vaikuntha' (Eternal Vaikuntha) or Goloka.

यथा नारद पञ्चरात्रे सदाशिव वाक्यं,-

गोलोको नित्यवैकुण्ठो यथाकाशो यथा दिशः ।

तथाहि श्रीमद् भागवते द्वितीय स्कन्धे ब्रह्मणे वैकुण्ठ दर्शनं वर्णितं,-

तस्मै स्वलोकं भगवान् सभाजितः
सन्दर्शयामास परं न यत्परं ।
व्यपेत संक्लेश विमोह साध्वसं
स्वदृष्टवद्भिः पुरुषैरभिष्टुतं ।।
प्रवर्तते यत्र रजस्तमस्तयोः
सत्वञ्च मिश्रं न च काल विक्रमः ।
न यत्र माया किमुतापरे हरे
रनुव्रता यत्र सुरासुरार्चिताः ।।

When the creator Brahma visualised that Eternal Abode of Vaikuntha and the Transcendental Form of

the Supreme Lord through his esoteric spiritual eyes, then he was overcome with ecstatic bliss,–

तद्दर्शनाह्लाद परिप्लुतान्तरो
हृष्यत्तनुः प्रेम भराश्रुलोचनः ।
ननाम पादाम्बुजमस्य विश्वसृग्
यत्पारमहंस्येन यथाधिगम्यते ।।

तत्रैव दशमस्कन्धे ब्रह्म मोहापनोदने ब्रह्म स्तोत्रे द्वितीय श्लोकः

अस्यापि देववपुषो मदनुग्रहस्य
स्वेच्छामयस्य न तु भूतमयस्य कोऽपि ।
नेशे महित्ववसितुं मनसान्तरेण
साक्षात्तवैव किमुतात्म सुखानुभूतेः ।।

The result of the previously mentioned discretion can be noted in the Vedas as follows,-

यथा मुण्डकोपनिषदि,-

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलं ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद् यदात्मविदो विदुः ।।

Many sectarian people think that, this Upanishadic dictum is only concerning about the Brahman, and not pertaining to Bhagawān. On enquiring upon the esoteric principle, it will be understood that, their idea is quite unfounded. First of all, the Reality is only one without a second.

यथा श्री चैतन्य प्रभुधृत भागवत वचनं,-

वदन्ति तत्तत्वविदस्तत्वं यज् ज्ञानमद्वयम् ।
ब्रह्मेति परमात्मेति भगवानिति शब्द्यते ।।

The Brahman, Paramātman and Bhagawān are the three aspects of the same Supreme Reality. The distinctions observed among these three aspects are due to the difference in the merits of the observers. Bhagawan is the Ultimate Principle of worship being the Transcendental personality of the Godhead. The Brahman is

His Bodily Effulgence whereas Paramātman is His Partial Manifestation.

यथा नारद पञ्चरात्रे,-

ज्योतिरभ्यन्तरे रूपमतुलं श्यामसुन्दरम्

The Brahman is meant by the word ज्योति । This fact is also supported by the Verses of Gita like ब्रह्मणोहि प्रहिष्ठाहं, षष्टयोनि महद् ब्रह्म etc. Therefore, Brahman itself is the effulgence of Bhagawān.

Similarly, by the verse एकांशेन स्थितो जगत् etc., of Gita, it is proved that the Supreme Lord Himself is pervading the universe in the form of Paramātman. This Paramātman is therefore the Partial Manifestation of Bhagawan.

The words of 'Effulgence' and 'Part' are used in the sentence only for the purpose of explanation. The Supreme Lord transcends all the phenomenal qualities, and therefore He is not merely explained by the words Brahma or the Great and the Paramātman or the subtlest. Therefore, Lord Sri Chaitanya has established that, the Supreme Lord Bhagawān is the Fullest manifestation of the Divinity in the matter of a devotee's worship; than His other two aspects of Brahmatwa and Paramātmatwa. Still, Lord Chaitanya has not allowed anybody to disregard the words 'Brahman' and 'Paramātman'.

He said,-

सेइ अद्वयतत्व व्रजा व्रजेन्द्रनन्दन ।

(That Ultimate Reality is the Darling Son of Nanda Maharaj in the eternal land of Vraja.)

In whatever Name of the Ultimale Reality selected among the three names mentioned, the most important requirement is that, the Name should reveal the unalloyed nature of the Reality. Therefore, Lord chaitanya has quoted the following dictum of Sri Brahma-Samhitā as the authoritative conclusion,-

ईश्वरः परमः कृष्णः सच्चिदानन्द विग्रहः ।
अनादिरादिर्गोविन्दः सर्वं कारण कारणम्

The conclusion is that, the Eternally existent Transcendental Blissful Form of the Lord is the only resort of the jivas. But, if anybody attributes that Form with phenomenal qualities, then it becomes idolatry.

Therefore, it is said in the Vedas,–

सपर्यगाच्छुक्रमकाय मव्रणमस्नाविरं शुद्धमपापविद्धं । कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ।

By the following praise by the gods, it is revealed that Lord Krishna Himself is the Ultimate Reality.

यथा ब्रह्माण्ड पुराणे राधाहृदये देवस्तुति,-

सदेव सौम्यदमग्र आसीन्माध्यान्दिनो जगुः ।
त्वं हि तत्परमं ब्रह्मतुभ्यं नित्यं नमोनमः ।।

द्वेविद्ये वेदितव्यञ्च शब्दब्रह्म परञ्च यत् ।
तत् त्वं हि शब्द परमं ब्रह्म तस्मै नतावयं ।।

एकमेवाद्वितीयं यद् बृहदारण्यकोऽब्रवीत् ।
तदेकं ब्रह्मत्वं देव तस्मै नित्यं नमो नमः ।।

एको वै पुरुषो यो नित्य सदसदात्मकं ।
श्रुतिद्वयस्य विषयं त्वां नौमि पुरुषोऽव्ययं ।।

That Vaikuntha is a non-phenomenal or supra-mundane Abode. Before the enquiry of that transcendental Abode it should be understood that, what are the principles denoted by the word 'phenomenal' (प्राकृत) Hence the following aphorism,–

अप्राकृतस्य वैकुण्ठस्य पूर्वोक्तमधोक्षजत्वं स्थिरीकर्तुमिन्द्रियादीनां प्राकृतत्वं प्रकटयति,–

इन्द्रियाणि तद्विषयास्तज्जात भावाश्च मनसासह प्राकृताश्चिदुपाधित्वाज्जन्यत्वाच्च ।। ३० ।।

The mundane senses, organs, their objects like form, taste, smell etc., the feelings created due to their association with the sense-organs, the mind.–all these are quite phenomenal due to the conditioned state of the fallen jiva-souls (30).

[इन्द्रियाणि ज्ञानेन्द्रियाणि कर्मेन्द्रियाणि च तेषां विषया रूपरसादय: विषयपदमुपलक्षणं कर्मेन्द्रियविहित गत्यादि क्रियाश्च तज्जात भावा विषयेन्द्रिय सम्बन्ध जनित मानस विकाराश्च मनसासह सङ्कल्प विकल्पात्मकं मनोपि सर्वं एव एते ।पदार्था प्राकृता प्रकृति सम्बन्धिन एव चिदुपाधित्वात् यतश्चित् पदार्थोपाधय एते जन्यत्वाच्च सृज्यकार्य बर्गत्वात् । एवमेतस्मादात्मन: सर्वे प्राणा: सर्वेन्द्रियाणीति तन्मनोऽसृजत इत्यादि श्रुतेश्च ।]

All the organs of action, sense-organs, the sentiments of these organs, the mind with its nature of resolution and option etc., are phenomenal. All the senses are the part of the body and therefore physical. The sense-experiences carried inside by means of the sense-organs are only the pictures of the physical objects. The pictures of horse-carriage, river etc., although remain in the mind with their semblance, still they are all phenomenal. The picture of a physical object never becomes super-physical. The thoughts of heaven etc., arised in the mind are only phenomenal. Mind also is a phenomenal object. Many of the imprudent persons imagine the mind as to be a transcendental object. But it is revealed by the proper study that mind is only a mundane object. The spirit is a self manifested sentient principle. Therefore, it is not endowed with the nature of resolution and option (सङ्कल्प-विकल्प). It is the nature of the mind that, it creates many types of imaginations by the activities of feelings, suggestions and reasoning based upon the objective knowledge fed by the sense-organs. All these activities pertain to the fallen conditions of the jivas. The knowledge of the liberated condition is not

to be attained by any of the external experiences because, it is self-manifested. Since this mundane faculty viz the mind of the jivas does not remain eternally with them, it cannot be called as their eternal characteristic. Therefore, the mind is only a conditional faculty of the Jivas. Conditioning cannot be accepted as the spiritual faculty. Hence, naturally the mind is proved to be mundane. But, this mind is much more superior than many other mundane objects due to its subtlity.

अतएव कठोपनिषदि,-

इन्द्रियेभ्यः पराह्यर्था अर्थेभ्यश्च परं मनः ।
मनसस्तु परा बुद्धि बुद्धेरात्मा महान् परः ।।

महतः परमव्यक्त मव्यक्तात् पुरुषः परः ।
पुरूषान्न परं किञ्चित् सा काष्ठा सा परागतिः ।।

संबन्ध प्रकरणं ।

अथ चित्प्रकरण निर्णीतानां जीवानां सच्चिदानन्द पूर्ण परमेश्वर प्राप्त्युपाय प्रदर्शनाय स्वतः सिद्ध सम्बन्धद्योतकं चतुर्थ प्रकरणमारभते तत्र भक्तेः सिद्धान्त लक्षणमाह ।

भक्तिः पूर्णानुरक्तिः परे ।। ३१ ।।

The spiritual function of Bhakti is characterised as the fullest attachment to the Supreme-Lord (31).

[परे परमेश्वरे पूर्णा अव्यवच्छिन्ना अखण्डिता अनुरक्तिरेव भक्तिरिति भक्तेर्लक्षणं रस ह्येवैष रसं लब्ध्वानन्दी भवतीति श्रुतेः ।]

नत्वा प्रभुपदाम्भोजं पेमानन्द प्रकम्पितः ।
सञ्चिनोमि प्रयत्नेन बिन्दून् भक्तिसुधाम्बुधे ।।

नित्यानन्दमहं नौमि तथा सीतापतिं प्रभुं ।
हरिदासं वैष्णवाग्रयं पण्डितञ्च गदाधरं ।।

श्रीरूपं तद्भ्रातरञ्च वन्दे भक्तान् महाजनान् ।
येषां कृपाजलोत् सिक्ता श्रीकृष्ण करुणालता ।।

नरोत्तमादीन् वन्देहं प्रेमभक्तिप्रवर्तकान् ।
सार्वभौमं स्वरूपञ्च गोविन्दादीन् प्रभोः प्रियान् ।।
वाल्मीकिञ्च वशिष्ठञ्च नारदं देवदर्शनं ।
व्यासं वैयासकिं सूतं भवं प्रह्लादमुद्धवम् ।।
सनकादीन् शौनकादीन् विष्णुरातं महोदयं ।
भीष्मञ्च कपिलं देवं ध्रुवं प्राचीन बर्हिषं ।।
अम्बरीषं महात्मानं नवयोगेश्वरांस्तथा ।
सर्वान् भागवतान् वन्दे प्राचीनान् भक्तिकोविदान् ।।
एतेषां विश्वमान्यानामंघ्रिरेणुप्रसादतः ।
मम मन्द मतेरस्तु भक्तिव्याख्यान दक्षता ।।

The indivisible and unalloyed love towards the Supreme Lord, Who is superior to the principles of sentience and non-sentience—may be known as Bhakti (devotion). The distinction between the love and knowledge is that, the sapless realisation is the knowledge whereas, the delicious realisation may be called as love. Jnāna (knowledge) is indicative of obstinacy whereas, the Rāga (love) is associated with tenderness. Knowledge puts an end to the thoughts but, in love-the cultivation is further developed. Jnāna is productive of self-realisation whereas, Rāga produces self-forgetfulness. In Jnāna, pacification is observed but in Rāga, there is anxiety. Jnāna is neutral whereas Rāga is servile. Jnāna is the form of sentience but Rāga is the form of bliss. Therefore, transcendental blissful (चिदानन्दमय) jiva-soul is endowed or characterised with Jnāna and Rāga (knowledge and love). Jnāna is the characteristic form of the jiva, and the Rāga is the inclination of that jiva. When a jiva-soul developes its tendency of love indivisibly applied towards the Supreme Lord, that state of the jiva-soul can be called as his liberation (मुक्ति). Although there is no comparison possible between mundane and transcendental principles, just for the purpose of making everybody understand, let us explain this with

an example. The phenomenal objects are endowed with a special quality called attraction. The natural attraction between any two atoms is the characteristic quality of the Nature. Alongwith the mutual attraction between the atoms, a bigger mass of molecules is capable of attracting all the other objects of this world. As per the transcendental principle, all the sentient objects are attracted by each other, and all of them are naturally attracted by the Supreme Lord, in aggregate. The attraction between the sentience itself is the love (राग). Because of this natural character of individual love or attraction of the sentience, if anybody apprehends it to be an obstacle towards the fullest manifestation of love of the jiva-soul to the Supreme Lord, they are advised here that, the individual attraction between the sentient objects does not hamper their fullest love towards the Supreme Lord. This can be easily explained by the following example,–If any two persons travelling in the space forcefully attract each other, their activity or mutual attraction cannot reduce the force of gravitational attraction over their space-ship.

Now, let us see what is proved by the scriptures regarding the principle of Bhakti.

तथाहि तलबकारोपनिषदि, तद्धतद्वनं नाम तद्वनमित्युपासितव्यं स यत्र तदेवं वेदाभिहैनं सर्वादि भूतानि संवाञ्छन्ति ।

तथाच नारद पञ्चरात्रे,-

सर्वोपाधि विनिर्मुक्तं तत्परत्वेन निर्मलम् ।
ऋषीकेन हृषीकेश सेवनं भक्तिरुच्यते ।।

तथाहि भागवते तृतीय स्कन्धे,-

अहैतुक्यव्यवहिता याः भक्तिः पुरुषोत्तमे ।

तथाच तत्रैव,-

देवानां गुणलिंगानामानुश्रविक कर्मणां ।
सत्व एवैक मनसो वृत्तिः स्वाभाविकी तु या ।।

अनिमित्ता भागवती भक्तिः सिद्धेर्गरीयसी ।।

तथाच भक्तिरसामृतसिन्धौ श्रीमद्रूपगोस्वामी वाक्यं,-

अन्याभिलाषिता शून्यं ज्ञान कर्माद्यनावृतं ।
आनुकूल्येन कृष्णानुशीलनं भक्तिरुत्तमा ।।

तथाच शाण्डिल्य सूत्रं,-

सा परानुरक्तिरीश्वरे ।।

The present aphorism is well-established by the evidences quoted above. The Bhakti or devotion is to be exclusively applied towards the supreme Lord, Who is the superior Principle than the chit and achit. This has been clearly instructed by the dictums of 'या भक्ति पुरुषोत्तमे', 'कृष्णानुशीलनं', 'सत्वे एक वृत्ति', and 'हृषीकेश सेवनं' etc. The saying 'आनुकूल्येन कृष्णानुशीलनं' makes it clear that, love towards the Supreme Lord is to be congenially applied by the devoted jiva-souls. The fullest manifestation of this love is understood by the words अव्यवहिता (unobstructed) and अहैतुकी (causeless) etc. By the Vedic saying like 'सर्वाणि भूतानि संवाञ्छन्ति' it is proved that the Bhakti is the essential function of all the jiva-souls, comparable with the quality of attraction in this world.

एवं लक्षितायाः परभक्तेः सर्वत्राननुपलब्धे रधिकारि भेदेन भक्तिभेदं निरूपयति ।

तस्याः स्वरूपं फलमुपायश्चेति ।। ३२ ।।

As per the liberated and bonded conditions of the jivas, the Bhakti can be divided as the End and Means respectively (32).

[जीवानां मुक्तबद्धावस्था भेदादधिकार भेदेन भक्तिस्वरूपं द्विविधं फलभक्तिरुपाय भक्तिश्चेति तत्र मुक्त जीवेषु फलभूता भक्तिः सिद्धिरूपा प्रेमभक्तिर्मुख्या बद्धजीवेषु उपाय भक्तिस्तु भक्त्युपाय भूत साधनरूपा किन्तु आयुर्घृतमित्यादौ आयुस्कारणे घृते आयुस्तादात्म्यमिव

भक्ति साधनेषु भक्तिरिति व्यपदेशो गौण एव यथा सततं कीर्तयन्तोमां जपन्तश्च दृढव्रताः। नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते इत्यादौ कीर्तन जप नमस्कारादीनां भक्तिसाधनत्व कथनात् भक्तेः पृथकत्वं प्रतिपादितमिति ।]

Love-characterised Bhakti is the unalloyed function of the jivas. Jiva-souls are of two types viz., liberated and conditioned. Therefore, according to the state of the jivas, the Bhakti also is of two types. The two types of Bhakti are termed as 1) Phala Bhakti (the ultimate devotion) and (2) Upāya Bhakti (devotion as a means). Since the Bhakti in the liberated state of the jivas is self-manifested, one may think that it is unnecessary to designate that Bhakti with any type of qualifications. But, when the conditioned jivas conduct their study of the faculty of Bhakti, unless the unconditional state of Bhakti is qualified with a certain designation, it will not be possible to discuss about the principle of Bhakti thoroughly. Therefore, the Bhakti has been termed here as 'Phala Bhakti' and the performative Bhakti (साधन भक्ति) is termed as Upāya Bhakti. In the Gita also similar classifications of Bhakti can be seen.

यथा गीतायां,-

विविक्तसेवी लघ्वाशी यतवाक्कायमानसः ।
ध्यानयोग परोनित्यं वैराग्यं समुपाश्रितः ।।

अहङ्कारं बलं दर्पं कामं क्रोधं परिग्रहं ।
विमुच्य निर्ममः शान्तो ब्रह्मभूयाय कल्पते ।।

ब्रह्मभूत प्रसन्नात्मा न शोचति न कांक्ष्यति ।
समः सर्वेषु भूतेषु मद्भक्तिं लभते परां ।।

भक्त्या मामभिजानाति यावान् यश्चास्मि तत्वतः ।
ततो मां तत्वतो ज्ञात्वा विशते तदनन्तरं ।।

By the help of devotional performances ParāBhakti or Bhāva Bhakti is attained by the devotee. When that

devotee engages in the enquiry of the Reality along with the help of retraction (प्रत्याहार), he will be able to secure entrance into the Divine Abode, viz., he then attains the unalloyed devotional love or Prema Bhakti to the Supreme Lord.

तथाहि नारद पञ्चरात्रे नैष्ठिकी भक्ति कथने सदाशिवेनोक्तं,-

अनिमित्ताच सुखदा हरिदास्य प्रदा शुभा ।

By the systematic performance of determinative and causeless Upāya Bhakti, the ultimate devotion फल भक्ति will be attained by the devotee in the form of the transcendental service of Lord Hari.

इदानिं परभक्तेरनन्यपेक्षितां दर्शयति,-

फलभक्ते नान्यदङ्गमेकत्वात् स्वतसिद्धत्वाच्च ।। ३३ ।।

The ultimate Bhakti is devoid of any other limbs because of its exclusively unalloyed and absolute character (33).

[फलभक्तेरन्यांगापेक्षा नास्ति एकत्वात् अद्वितीयत्वात् रागवृत्तित्वेन स्वतसिद्धत्वाच्च न साधनापेक्षेत्यर्थ नित्यसिद्धस्य भावस्य प्राकट्यं हृदि साध्यतेति भक्तिसिद्धान्ते दर्शनात् आनन्दं ब्रह्मणो रूपमिति श्रुतेश्च ।।]

Only a faint semblance of the Phala Bhakti may be realised by the conditioned jivas depending upon self-evident faith. The study of the deep devotional trance reveales that, the Bhakti in the liberated state is quite independent and unique. It does not have any other divisions or limbs. Unalloyed love alone is its nature.

तथाहि भक्तिरसामृत सिन्धौ रूपगोस्वामी वाक्यं,-

सन्मतं भक्तिविज्ञानां भक्त्यंगत्वं न कर्मणां ।
ज्ञान वैराग्ययोर्भक्ति प्रवेशायोपयोगिता ।।
ईषत् प्रथममेवेति नांगत्वमुचितं तयोः ।।

यदुभे चित्तकाठिन्य हेतुप्राये सतां मते।
सुकुमार स्वभावोयं भक्तिस्तद्धेतुरीरिता ॥

Knowledge is the very form of the liberated jiva-soul, and its inclination is the love-natured Bhakti. Therefore, knowledge cannot be the organ of Bhakti. Jnāna (Knowledge) is the container and the Bhakti is the contained. Container cannot become the part of the contained. Similarly Vairāgya or abnegation also is not the part of Bhakti. Abnegation is the absence of attachment. Since it is wanting in love, it cannot become a part of love-natured Bhakti. Absence of mundane attachment is Vairāgya. When the attachment for the Supreme Lord is generated, consequently the affinity towards mundane objects becomes disappeared. Just as a lamp is always associated with darkness behind it, so also the Vairāgya always follows behind the Bhakti. But, due to its opposite nature the Vairagya will not be considered as a part of Bhakti. Shadow is not a part of the lamp, but only an associated principle. Similarly, the Vairāgya of the form of detachment is only an associate of Bhakti. It is concluded here that, the Jnāna and Vairāgya will be necessarily associated with Bhakti but, they will not be considered as the part of Bhakti.

तथाहि भागवते

तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्तयो।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुत ग्रहीतया ॥

If it is proposed that service may be considered as a part of Bhakti, that also is not possible. The love-natured Bhakti is the inclination of the jivas, and therefore it is action-oriented. The service of Lord Krishna is the only action of the soul in the liberated state, which can be called as service. Therefore, Bhakti itself is the service, and due to this, service need not be conceived independently as a part of Bhakti. Since the Bhakti is unconditional or absolute, one cannot observe any forms

of divisions or propensities of this self-manifested principle.

If it is argued that, recollection (hearing, chanting, remembering etc., pertaining to the conditioned state) may be considered as a part of Bhakti, the answer is that, this also is not possible. Divine Love is the self-manifested stage of the recollection. Therefore, recollection cannot become the part of unalloyed Bhakti.

यथा भागवते प्रथम स्कन्धे सूतेनोक्तं,-

यदनुध्यासिना युक्ताः कर्मग्रन्थिनिबन्धनं ।
छिन्दन्ति कोविदास्तस्य को न कुर्यात् कथारतिम् ।।

If another argument is put forth that, holy company may be considered as a part of Bhakti, that also becomes unfounded. The holy company in the conditioned state of a jiva is only meant for generating relish in the devotion of Lord Hari. It is not a part of Bhakti.

यथा भागवते,-

शुश्रूषोः श्रद्धधानस्य वासुदेव कथारुचिः ।
स्यान्महत्सेवया विप्राः पुण्यतीर्था निषेवणात् ।।

Again, if the mutual attraction between the liberated souls is called as the holy company, that also cannot be termed as a part of Bhakti because, it has been already shown that, the Bhakti is love-natured and this love is only the natural attraction between the sentient spirits. Since the Supreme Lord is the Absolute Supreme Sentience, He attracts all the infinite number of jiva-souls towards Himself. For this reason, He is chiefly designated by the Name 'KRISHNA' which is indicative of His highest attraction. His love-dalliance with the Absolute-realised jivas in the Transcendental Land of Vrindaban is the eternally worshippable principle of the jivas. In the Rasa-Leela sports of the Lord, the mutual attraction between the jivas and their aggregate attraction by Lord

Krishna itself is the love-natured Bhakti. Here, the company of the liberated souls also is love. Love can not be imagined as an organ of love. Therefore, the holy-company mentioned previously is the very form of Bhakti, and it is not a part of Bhakti.

अतएव गोपिका गीतायां गोपिका वचनं,-

सुरतवर्धनं शोकनाशनं
स्वरितवेणुना सुष्ठु चुम्बितम् ।
इतरराग विस्मारणं नृणां
वितरवीर नस्तेऽधरामृतम् ॥

The above verse of Srimad Bhāgavatam clearly shows that the Bhakti is observed only in the unalloyed Love of the Suprme Lord. It is devoid of any other secondary affinities. It is the very nature of that self-manifiested love, to attract all the unalloyed jiva souls by collecting them together.

किन्तु एवं परभक्तिं निरूप्य उपायभक्तिं निरूपयितुमारभते ।

उपायभक्तेः परानुशीलनं प्रत्याहारश्चाङ्गं ॥ ३४ ॥

Devotional cultivation and retraction are the two limbs of Bhakti in the performative stage as a means (34).

[परानुशीलनं परस्य ईश्वरस्य अनुशीलनं आनुकूल्येन अनुचिन्तनं प्रत्याहार: इन्द्रिय जयादिरूपं वैराग्यञ्च उपायभक्तेः अङ्गं साधन-मित्यर्थ: । मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु इति भगवदुप-देशात् ।]

The Upaya Bhakti (performative devotion) may be accepted as constituted of two parts viz, cultivation of the Divine love (परानुशीलन) and the retraction (प्रत्याहार). This Upāya Bhakti alone is the resort for the conditioned jivas. The cultivation of Divine love is the activity or the blissful inclination of the transcendental

jivas. The retraction is the reformative upliftment of the sentient jivas from the dirt of worldliness. The downfall of the jiva from the transcendental plane, itself is the cause of its bondage. Now, the gradual effort of its teturn journey can be called as the retraction. Liberation or Mukti is the existence of the jiva-soul in its intrinsic character.

यथा भागवते,-

मुक्तिर्हित्वान्यथारूपं स्वरूपेण व्यवस्थितिः ।

Retraction is the very means to the liberation. Without giving due attention to the retraction, if the bonded jivas engage themselves in devotional activities, then there would be hardly any possibility of their progress of devotion due to the abundance of their secondary attachments. Devotional advancement is often signified by various gestures like horripilation, tears, tremor, sweating, paleness, syncope etc., but, only the presence of these signs is not a validity of the devotional progress. Because, these physical signs may be often exhibited in the attachments of the worldly objects also. People of the world may cultivate such a strong affinity towards kith and Kin, friends, prostitute, paramour, husband, wealth, ornaments, house, live-stock etc., that at the union with them or at the separation from them, or at the loss or gain of them the above-mentioned signs may get manifested in those people. But, they are only the shadowy reflection of the genuine Divine-love and are insignificant and casual.

यथा भक्तिरसामृतसिन्धौ,-

क्षुद्र कौतूहलमयी चञ्चला दुःखहारिणी ।
रतेच्छाया भवेत् किञ्चित् तत्सादृश्यावलम्बिनी ।।

Therefore, unless the devotional cultivation is observed along with retraction, these shadowy reflection alone will be remaining in the heart of the jiva-soul, and the Divine-love will not be manifested there.

अतएव भागवते,-

तच्छ्रद्दधाना मुनयो ज्ञानवैराग्ययुक्तया ।
पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतग्रहीतया ।।

Even though the unalloyed Divine-love is devoid of any other external ingredients, when cultivating for the same in this mundane world, the retraction is considered as a necessary part of that Upāya-Bhakti. Since the unalloyed Divine-love of the pure jiva-soul has become crippled in this mundane world due to the bondage of the jiva-soul, the devotional culture meant for the blooming and the sublimation of that dorment Divine-love is known as Parānushilana (परानुशीलन) and the Retraction (प्रत्याहार) is meant for eleminating the dangerous obstacles against it, which will distract the Divine-love of the jivas, if not eleminated carefully. In the state of jiva's bondage, unless the spiritual quest is associated with the elemination of the obstacles, there will be no possibility of any progress of that natural inclination of the jivas. Among the conditioned jiva-souls, without the practice of retraction if the signs of Divine-love appear in the person of anybody, that should be understood as either semblance, artificial sentiment or the mistaking of worldly attachments as Divine-love.

अतएव रूप गोस्वामी वाक्यं,-

किन्तु ज्ञान् विरक्त्यादि साध्यं भक्त्यैव सिद्धति ।
रुचिमुद्वहतस्तत्र जनस्य भजने हरेः ।।
विषयेषु गरिष्ठोपि रागः प्रायो विलीयते ।।

When the devotional sentiments of Divine-love are awakened in the heart of a jiva-soul, they are characterised by the following signs,-

यथा रूपगोस्वामी वाक्यं,-

क्षान्तिरव्यर्थकालत्वं विरक्तिर्मानशून्यता ।
आशाबन्धः समुत्कण्ठा नामगाने सदारुचिः ।।

आसक्तिस्तद्‌गुणाख्याने प्रीतिस्तद्वसतिस्थले ।
इत्यादयोऽनुभावास्युर्जातभावाङ्कुरे जने ।।

When the devotional sentiments (Bhāva Bhakti) appear in the heart of a jiva-soul, it is signified by forbearance, non wasting of time, abnegation, lack of pride, hope in the attainment, anxiety for divine service, continuous relish for the chanting of Divine Name etc. This shows that, retraction in the form of knowledge and abnegation is the companion of Bhāva-Bhakti. The word Retraction does not merely indicate mind-control alone, it stands for the elemination of the secondary affinity of the sentient jiva-soul. Elemination of the secondary affinities will certainly enhance the culture of devotional-love.

Both the activities of devotional cultivation and the retraction are often conducted together by certain performances. Hearing to Harikathā is a one among them. By lending ear to the idle talks and worldly music etc,, the useful time is wasted. If the same ears are engaged in hearing to the narrations about Lord Hari, then both the retraction and devotional cultivation are conducted simultaneously. Similarly, it can be observed that, all the devotional activities are associated with retraction. Therefore, a question may arise here that, when retraction follows all the devotional performances, what is the necessity of treating it as independently from the devotional activities? Here it is answered that, although all the devotional performances are accompanied by retraction, but all the retractive functions do not contain the culture of devotional-love among them. For the retraction of the tongue, if the tasty foods are avoided, that will only end in retraction but, it has

nothing to do with devotion. Since this type of retractional functions are seen independent of devotional culture, in the state of bondage both the retraction and devotion are taken as the two constituents of Upāya-Bhakti.

Now, let us see what is meant by the 'devotional culture', as explained in the next aphorism.

परानुशीलन साधनादि गौणभक्ते: प्रत्यङ्गानि दर्शयति,-

श्रवण कीर्तनादीनि परानुशीलनोपयोगित्वात् तत् प्रत्यङ्गानि ॥ ३५ ॥

Hearing and chanting of the Divine narrations etc., are the features of devotional performances which help the cultivation of Divine Love (35).

[अतएव उपाय भक्त्यङ्गस्य परानुशीलनस्य उपयोगित्वात् साधन रूपत्वात् श्रवणकीर्तनादीनि तस्या: पूर्वोक्ताया: उपाय भक्ते प्रत्यंगानि । सततं कीर्तयन्तोमानित्यत्र कीर्तनादीनां उपासनाङ्गत्व श्रवणात्]

Devotional performances associated with the sentiments of devotion may be called as the culture of Divine-love. In the conditioned state of the jivas, the devotional sentiment (Bhāva) depends upon the performances (Sādhana). The unalloyed state of the devotional sentiments may be called as prema (Divine-love).

यथा भक्तिरसामृत सिन्धौ,-

शुद्धसत्व विशेषात्मा प्रेम सूर्यांशु साम्यभाक् ।
रुचिभिश्चित्तमासृण्य कृदसौ भाव उच्यते ॥

आविर्भूय मनोवृत्ती ब्रजन्ती तत् स्वरूपतां ।
स्वयं प्रकाशरूपापि भासमाना प्रकाश्यवत् ॥

The Divine-Love manifested in the purified mind is called as Bhāva. This Bhāva itself is the manifestation

of Divine-Love in the conditioned state of the jivas. Physical activities cultured according to this Divine-Love natured Bhāva, are known as the devotional performances (Sādhana). Performances devoid of sentiments are not conducive to devotion. Such performances can never be called as the devotional culture. The performances devoid of devotional sentiments are compared with the inhabitation of temple towers by pigeons as well as of river Ganges by the fish. (Since these birds and creatures are wanting in sentiments, they cannot have the sanctification of mind by their inhabitation in the temple or in the river Ganges). When a devotee is engaged in the devotional performances, both his mind and soul are illumined with devotional sentiments and Divine-love respectively. Therefore, during devotional performances, the devotional culture is occured by the action of Divine-love in the form of Bhāva and Prema. In this way, the devotional performance itself is the cultivation of Divine-love. During devotional performances all the body, mind and spirit of a jiva are properly engaged in their respective activities. If this systematic process is not followed, then it should be understood that, the Sādhana is not progressive. Therefore when the word 'Sādhaṇa' is mentioned, it always includes the principles of Bhāva and Prema in it.

The devotional performance itself is the cultivation of Divine-love. These performances are of two types viz., esoteric and exoteric. Esoteric Sādhana is also called as Rāgānugā. The activities of unalloyed Divine-love are called as Rāgātmikā, which is possible of getting manifested only in the case of the Absolute-realised inhabitants of Vraja (व्रजवासी). Conditioned jiva-souls can only perform the Rāgānugā Bhakti, which is performed while devotional performances are independently guided by Divine-love or Prema. It is not possible to decide the phases of esoteric Sādhanā because, when the Divine-love is independently controlling the activities,

they are not bound by any rules and regulations. Therefore, scriptures cannot provide any description of it. Sentiments of Servile, Friendly, Filial and Amorous Love are contained in the esoteric Sādhanā.

The exoteric Sādhanā is regulated by the scriptural rules. These devotional performances decided and advised by the scriptures are called as inculcated Sādhanā. The scriptural inculcations are not necessary for the spiritually intelligent persons because, they can follow the performance of Rāgānuga Sādhanā. But, those who are devoid of discretion and who are unable to recognise the characteristic Divine-love, they must abide by the scriptural injunctions.

यथा रूपगोस्वामी वाक्यं,-

यत्ररागानवाप्तत्वात् प्रवृत्तिरुपजायते ।
शासनेनैव शास्त्रस्य सा वैधी भक्तिरुच्यते ।।

The inculcated devotional performances should be followed by a person, as long as the devotional sentiments have not manifested in him.

तथाहि भक्ति रसामृत सिन्धौ,-

वैध भक्त्याधिकारित्वे भावाविर्भावनावधि ।
अत्र शास्त्रा तथा तर्क मनुकूलमपेक्षते ।।

The sages have mentioned innumerable number of codified rules of Sādhanā in the scriptures. Srila Rupa Goswami has quoted 64 types of them in his 'Sri Bhakti Rasāmrita Sindhu', sclecting from 'Sri Hari Bhakti Vilasa' of Srila Sanātana Goswami, who has collected a heap of canonical instructions in the mentioned treatise. The following words of Srila Rupa Goswami provide the evidence of it.

हरिभक्तिविलासेस्या भक्तेरङ्गाणि लक्षशः ।
किन्तु तानि प्रसिद्धानि निर्दिश्यन्ते यथामति ।।

By the above saying it is revealed that, there are millions of inculcated performances of devotion stated in the scriptures. By depending on them, even the ignorant people can acquire devotional sentiments. It is not that, only those 64 organs of devotion are purported by the scriptures. Also, there is no need of observing even all of those 64 mentioned organs of the inculcated devotion. By the proper observation of any of the important methods among them, one can have enlightenment.

यथा श्रीरूपगोस्वामी वाक्यं,-

सा भक्तिरेक मुख्याङ्गाश्रिता वा बहुलाङ्गिका ।
स्ववासनानुसारेण निष्ठाः सिद्धिकृद्भवेत् ॥

Attainment of devotional attachment (Rati) to the Supreme Lord is the real reward of observing these organs of Sādhanā.

यथा भाक्तिरसामृतसिन्धौ,-

केषाञ्चित् कचिदङ्गानां यत् क्षुद्रं श्रूयते फलं ।
बहिर्मुख प्रवृत्त्यैतत् किन्तु मुख्यं फलंरतिः ॥

The inculcated devotional performances have their fulfilment only at the awakening of the Rati. The Sādhanā which is not productive of Rati to the Feet of Bhagawān is a waste of labour.

Among the 64 methods of Sādhana, Sri Rupa Goswami has stated that, the following five are the most important ones viz., (1) delight in visualising Sri Murthi, (2) faith in hearing Srimad Bhāgavatam, (3) association of the devotees, (4) hearing and chanting of the Holy Name, and (5) residing in the holy abodes of Mathura etc.

तथाच गीतायां भगवद्वाक्यं,-

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।
भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः ।
नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते ।।

पुनश्च तत्रैव श्रीमुख वाक्यं-

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।
इति मत्वा भजन्ते मां बुधा भाव समन्विता ।।

मच्चित्ता मद्गतप्राणाः बोधयन्तः परस्परं ।
कथयन्तश्च मां नित्यं तुष्यन्तिच रमन्तिच ।।

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ।।

तेषामेवानुकम्पार्थमहमज्ञानजं तमः ।
नाशयाम्यात्म भावस्थो ज्ञानदीपेन भास्वता ।।

By the study of the words of Sri Rupa Goswami and that of Lord Krishna, it is revealed that, at first the Supreme Lord is to be known by the scriptural enquiry of the Reality in the holy association and thereafter one can obtain the Grace of the Lord by engaging in mutually hearing and chanting of His Names and glorious narrations with the heart and soul absorbed in Him.

Another method of cultivating the Divine-love can be seen in the scriptures. The five sense organs of eye, ear, nose, tongue and skin are the means of our acquiring knowledge. The worldly mind collects the external knowledge of the material world through these five sense organs and by engaging in the same, it forgets the devotional culture. Since the attachment to the worldly objects brings downfall of the mind, if the same senses are continuously made to engage in the devotional activities by transforming all the mundane activities as related to the Divine service, then alone it will be possible to engage in the cultivation of Divine-love without any interruption. The best form of the devotional engagement of the senses is as follows,-the mind for the

rememberance of the Lord, eyes in the visualisation of the Divine Image, ears for hearing the Names and glories of the Lord, tongue for narrating about Him and for the honouring of MahāPrasādam (consecrated food), nose for the smelling of Tulasi and incenses offered to the Lord and the skin for the touching of Sri Vigraha and for the embracing of the saints.

The glory of Sri Murthi has been highly extolled in the scriptures. Therefore, only logical evidence will be shown here. It is true that, Supreme Lord does not have any mundane form. But, He is endowed with an Eternally existent Transcendental Blissful Form called Sat-Chit-Ananda Vigraha. The fullest manifestation of this Transcendental Form is not within the purview of the conditioned jivas. For this reason, in whatever way the human beings meditate about God, it assumes the form of mundane idolatry. Idolatry may be easily avoided in the talks but, it is not possible to avoid it in the gross worship. The Supreme Attractor Sri Krishna is perceived to some extent in the soul by the help of Divine-love. But, His Form realised by the mind in meditation assumes a tint of mundanity. The Sri Murthi assumes much more phenomenality while being served through the gross senses. Here, the aspirants are needed to accept completely transcendental sentiments in all the three types of Divine Forms. Manifestation of the Supreme Divinity in all these three receptacles of body, mind and soul are called as Sri Murthi. Therefore, those who disregard the Sri Murthi (Divine Image) can not be called as devotees. Dry-gnostics belong to this group. When the Transcendental Form of the Lord gets manifested in the soul, the surging devotional sentiments of the devotee pervade the whole of the mind and then the physical body is filled with them. In this way the most fascinating Sri Murthi of the Supreme Lord is naturally manifested in the world. Due to the irscrutable power of the Lord,

all the budding or blossoming Divine-sentiments are free from defects. The fact is that, when the Divine-attachment is dawned by the service of Sri Murthi, what is the use of un-differentiated monistic thoughts? The result expected of the monistic thoughts is only the satisfaction of the self. When that bliss of self-satisfaction is attained to a much more degree by the service of Sri Murthi, then the censure of Sri Murthi and It's servitor is nothing but a brutal activity. Since the spiritual science of Divine-love, devotional sentiment, devotional performances and that of their respective containers viz., the soul, the mind and the body,–have not been properly realised and elaborated in the religions other than Sanātana Vaishnava Religion, the followers of those respective religions are still having deeply erroneous views about the Divine Sri Murthi.

No one can have any dispute regarding the devotional rememberance of Lord Hari through the hearing and chanting of His Names and Glories.

महाभारते शान्ति पर्वणि मोक्ष धर्मे,-

सर्वाश्रमाभिगमनं सर्वतीर्थविगाहनं ।
न तथा फलदं सौ ते नारायणकथा यथा ।।

तथाच विष्णुपुराणे,-

तस्मादहर्निशं विष्णुं संस्मरन् पुरुषो मुने ।
न याति नरकं शुद्धं संक्षीणाखिल कल्मषः ।।

The Divine-rememberance through hearing and chanting is the greatest form of atonement for all the sins. There is no need of any other physical atonements

तथाहि विष्णुपुराणे, द्वितीय अंशे,-

कृते पापेऽनुतापो वै यस्य पुंसः प्रजायते ।
प्रायश्चित्तन्तु तस्यैकं हरिस्मरणं परं ।।

Keeping the number of the remembered Divine Names by means of beeds is known as Japam. Therefore, Japam is not considered as a separate organ of Sādhanā. Divine rememberencc itself is repeated by the usage of rosary beads. The scriptural dictum of 'येन तेन प्रकारेण कर्तव्यं स्मरणं हरेः' is the root of the Japam. The meditation and recollection, both are included in the rememberence and therefore, they are not treated as separate organs.

अतएव भागवते सप्तम स्कन्धे,-

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनं ।
अर्चनं वन्दनं दास्यं सख्यमात्म निवेदनं ।।

There are certain distinctions among these nine types of devotional activities. Yet, all of them are inherently reminiscent. The above verse proves the glories of the hearing, chanting etc.

Regarding the honouring of Mahā Prasādam (the food consecrated by offering it to Lord Vishnu), many rational thinkers are having their own doubts. The greatness of Mahā Prasādam has been extensively praised in the scriptures. Therefore, let us see the logical side of it. Undifferentiated monists believe God as Formless and self-sufficient and therefore, they think that, offering of flowers, leaves, fruits and other eatable, to the Lord is unnecessary. Due to the lack of foresight they do not understand that, bliss of self-satisfaction (आत्मप्रसन्नता) alone is the aim of worship. Since the Supreme Lord is Absolute and self-sufficient, then what is the need of even praising and glorifying Him through words and hymns? As the Supreme Lord does not have any type of short-comings, He never expects after any body's worshipping, praising, singing or glorifying of Him. But, what the devotees ardently chant His infinite glorifications and sweet Names with ecstatic devotion throughout the day and night and wander from place to

place is only the action of their unalloyed love towards Him. Bliss of the self itself is the real fruit of these activities. Similarly, worshipping the Lord as well as collecting the materials for offering to Him etc., are also the activities of pure love towards Him. Those, who do not understand the significance of this glorious topic are atheistic and unfortunate. The entire life of a devotee is dedicated for the service of the Supreme Lord. Therefore, also in the matter of accepting food, they are related with the Divine sentiments. Eating the unoffered food to God will result in increasing the greed, sefishness, worldly entanglement etc. But, the sacred food offered to the Lord with devotional love, while being taken it gradually generates the Divine-love in the hearts of human beings. Since the Divine-Love is the most rarest in this universe, by whatever activities it is induced, they should be always accepted by the human beings. Mahā Prasādam is a most holy thing, since it is capable of destroying the sinful blunder of misconstrued material enjoyments. (भोगोऽपि साधयति योगफ़लं हि यत्र ।-क्षेत्र माहात्म्य) The Karma Mārga system of social distinctions and caste-system itself is always insignificant in respect to the greatness of Bhakti. Therefore, the apparant superiority as well as inferiority feelings of the caste distinctions are reformed by the grace of the Mahā Prasādam. While serving Mahā Prasādam, people of all catagories are treated alike. This indicates the wonderful power of the Mahā Prasādam.

By smelling the holy scent of Tulasi, Sandal wood paste and other pure incenses offered to the Lord, inclination for the other smells of worldly scents which may increase lewdness, are avoided. Lewdness for the worldly scents creates many evils. Ignorant people anoint their bodies with violently smelling scents and unfortunately engage in carnality, laziness etc. To arrest this dangerous tendency one should wear the

sweet-smelling Tulasi (holy basil) offered to the Supreme Lord along with sandal wood paste. Both the retraction and devotional culture are observed by accepting it as the grace of the Lord.

Wearing Vaishnavite signs on the body has been prescribed by the scriptures. But it can be considered as an ordinary rule similar to the worshipping of peepul tree etc. With true devotion in the heart if the signs of divine-disc, tilaka etc., are accepted, they may help the inculcated devotion. Those who wear these signs, without any devotional spirit are known as impostors. These pseudo devotees should not be treated at par with genuine saints and also they do not have any competence to deal with Srimad-Bhāgavatam. Since they are vainglorious hypocrites, one should not talk or teach to them about religion.

यथा भागवते एकादशे भगवद्वाक्यं,-

नैतत्त्वया दाम्भिकाय नास्तिकाय शठाय च ।
अशुश्रूषोरभक्ताय दुर्विनीताय दीयतां ॥

Those, who wear the Vaishnavite signs of respective schools with simplicity and humility, must be duly respected. It the wearing of those signs is conducive to the evolution of Bhakti, then never it is objectionable. But, if the external signs become the meter of judging the devotional spirit, then there will be a natural inattention towards the esoteric Divine-love. This must be cautiously understood by the followers of Vaishnava school. Wearing of the external signs must be made to follow the esoteric devotion and the latter should not be considered to be bound by the external signs.

Many people may put a question that, since the devotion is love-natured, then what is the reason for not accepting the brotherly affection as a branch of it ? They may also argue that, unless kindness is shown towards all the jivas, the Bhakti cannot become liberal. The reply for the

question is that, due to the uniqueness of the Divine-love in the unconditional state, the brotherly affection is not considered as a branch of it, but that is only intrinsic with it. Similarly in the conditioned state also, the brotherly affection is not considered as a branch of devotional cultivation but, it is only inherent with devotional cultivation. The purport is that, by practising brotherly affection, service to the jivas etc., as independent of Bhakti, one cannot earn devotion to the Supreme Lord. Whereas, when devotional cultivation to the Supreme Lord is practised, all these things are simultaneously carried out because, they are inherent with the Divine-love. It is just like, at the sun-rise, all the darkness will get disappeared. But, by means of artificial lights sun-rise can not be made manifested. As the devotional-love is manifested by the help of hearing and chanting etc, so also by means of the holy association the inherent apect of brotherly affection becomes manifested and gets matured. Kindness to other jivas is an act of Bhakti. This has been said by Lord Kapiladeva to the sage Kardama.

यथा भागवते तृतीय स्कन्धे कपिलवाक्यं,

कृत्वा दयाञ्च जीवेषु दत्वाचाभयमात्मवान् ।
मय्यात्मनं सहजगत् द्रक्ष्यस्यात्मनि चापिमां ।।

Therefore, benevolence is not a branch of devotional cultivation, but it is inherent with it.

यथा गीतायां परमेश्वर वाक्यं,-

सर्वभूतस्थमात्मानं सर्वभूतानिचात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ।।
सर्वभूतस्थितं यो मां भजन्त्येकत्वमास्थितः ।
सर्वथा वर्तमानोऽपि स योगी मयि वर्तते ।।

पुनश्च तत्रैव,-

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ।।

पुनश्च तत्रैव चरम सिद्धान्ते

ईश्वरः सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन् सर्वभूतानि यन्त्रारूढानि मायया ।।

तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतं ।।

Those who think that devotion to God and kindness to the jivas are mutually different from each other, and perform accordingly in their life, such persons will not be able to follow the devotional culture. Their performances are only a semblance of devotion.

श्रीमद्भागवते तृतीयस्कन्धे ऊनत्रिंशाध्याये कपिलदेव वाक्यं,-

अहं सर्वेषुभूतेषु भूतात्मावस्थितः सदा ।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चा विडम्बनं ।।

यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरं ।
हित्वार्चां भजते मौढ्याद् भस्मन्येव जुहोति सः ।

द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।
भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ।।

अहमुच्चावचैर्द्रव्यैः क्रिययोत्पन्नयानघे ।
नैवतुष्येऽर्चितोऽर्चायां भूतग्रामावमानिनः ।।

अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितं ।।

आत्मनश्च परस्यापि यः करोत्यन्तरोदरं ।
तस्य भिन्न दृशो मृत्यु विदधे भयमुल्बणं ।

अथमां सर्वभूतेषु भूतात्मानं कृतालयं ।
अर्हयेद्दान मानाभ्यां मैत्र्याभिन्नेन चक्षुषा ।।

Therefore, all the types of beneficence to others; like kindness, friendliness, forgiveness, charity, respect etc., are included in Bhakti. Among these, according to the triple catagories of the receipants viz., high, medium and low, the actions of respect, friendliness and kindness are the very form of love and the characteristic portion of Bhakti. Charity of medicines, clothes, food, water etc., shelter during adversities, teaching of academic and spiritual educations etc., are the activities included in the devotional culture. By the word श्रवणकीर्तनादीनि of the 35th aphorism, the author has indicated all these activities.

It is not possible to mention all the individual components of devotional cultivation since they are innunerable. Only the important ones have been shown. In short; the hearing, chanting and rememberance of the Divine Names and Glories and beneficence to the living beings are the main components of devotional culture. The book 'Sri Chaitanya Chandrodaya Nātaka' explains in the following verse that, how delicious is the devotional culture of Divine-love,-

अन्तः प्रसादयति शोधयतीन्द्रियाणि
मोक्षञ्च तुच्छयति किं पुनरर्थकामौ ।
सद्यः कृतार्थयति सन्निहितैक जीवा-
न्नानन्द सिन्धु विवरेषु निमज्जयन्ती ॥

In the following aphorism, the author explains about the retraction or प्रत्याहार ।

इदानिं पूर्वोक्तोपायभक्त्यङ्गभूतस्तु प्रत्याहारस्य स्वरूपं लक्षयति,-

देहरथं मनः सारथि मिन्द्रिय हय मास्तिक्यज्ञानेन युक्तवैराग्येन च विषयमार्गाच्चैनं निवर्तयेदेष एव प्रत्याहारः ॥ ३६ ॥

Physical body is the chariot, mind is the charioteer, senses are the horses. Driving this chariot back towards the Divinity away from the path of worldly attachments by the help of divine knowledge and balanced abnegation is termed as retraction (36).

[अत्र देह् एव रथं चेतन प्रेरितत्वात् मनः सारथिरूपं इन्द्रिय नियंत्रित्वात् इन्द्रियानि हया शरीर रथ चालकत्वात् इहरथी जीव इत्यादि सूत्रकारस्याभिप्रेत सवगन्तव्यं आत्मानं रथिनं विद्धि इत्यादि श्रुतयः प्रमाणं। आस्तिक्य ज्ञान युक्त वैराग्योभयविध साधनेन पूर्वोक्त रथादीनामसद्विषयमार्गात् क्रमेन प्रत्यानयनं प्रत्याहार लक्षणं शनैः शनैरूदरमेद् बुध्या धृत गृहीतया इति गीतायां।]

In the description of the previous aphorism, the retractive properties shown along with the components of devotional culture are associated with them like the shadow with a lamp and therefore, they will not be discussed now, as under independent retractions.

The transcendental jiva-soul has entered into the materialistic hunting of this material world and is enjoying the results of his actions. The returning back of this jiva to his own abode is known as retraction. An allegory has been adopted here, by comparing the physical body with the chariot, mind with the charioteer and the senses with horses. Scriptural evidence of this allegory can be found in the Kathopanishad as follows,-

आत्मानं रथिनं विद्धि शरीरं रथमेवतु।
बुद्धिन्तु सारथिं विद्धि मनः प्रग्रहमेव च॥

इन्द्रियाणि हयानाहुर्बिषयां स्तेषु गोचरान्।
आत्मेन्द्रिय मनोयुक्तं भोक्तेत्याहुर्मनीषिणः॥

यस्तु विज्ञानवान् भवति युक्तेन मनसा सदा।
तस्येन्द्रियाणि वश्यानि सदस्याइव सारथे॥

विज्ञान सारथिर्यस्तु मनः प्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति तद्विष्णो परमं पदं ।।

All the religious scriptures have been written for the benefit of the fallen souls. Therefore, all the scriptural injunctions are useful for retraction. Penance, sacrifice, abnegation, renunciation, restraint, asceticism, self-control, forgiveness. sincerity, non-stealing, purity, abstinence from enjoyments, temperance, truthfulness, penance of mind, learning, knowledge of Sānkhya etc are a few among the innumerable words seen in the scriptures. Among them some are beneficial for the body, some are for the mind and the others are for the senses. Abnegation, renunciation, asceticism, restraint, self-control, sense-control etc., are useful for the retraction of the senses. Penance, sacrifies, purity and several types of yoga performances endow the retraction of the body. Forgiveness, sincerity, non-stealing, temperance, truthfulness, presence of mind, learning etc., are the retractions of the mind. All these practices are productive of desired retraction, which has been proved by the following verse of Gita,-

यत् सांख्यै प्राप्यते स्थानं तद् योगैरपि गम्यते ।
एकं सांख्यञ्च योगञ्च यः पश्यति सः पश्यति ।।

कर्मण्यकर्म यः पश्येदकर्मणि च कर्म यः ।
स बुद्धिमान् मनुष्येषु स युक्तः कृत्स्न कर्मकृत् ।।

सन्यासः कर्मयोगश्च निःश्रेयसकरावुभौ ।
तयोस्तु कर्मसन्यासात् कर्म योग विशिष्यते ।।

सन्यासन्तु महाबाहो दुःखमाप्तुमयोगतः ।
योगयुक्तो मुनिर्ब्रह्मनचिरेणाधिगच्छति ।।

All these retractive activities need not be elaborated here, since they can be learnt from various scriptures. Now it should be known that, by adopting these methods when the body, mind and senses get properly controlled,

the self-realisation of the soul is resulted. When the jiva-soul attains purification from the influences of mundane qualities and attachments, its natural function viz., Krishna Bhakti gets flourished.

तथाहि गीतायां,-

यत्रोपरमते चित्तं निरुद्धं योगसेवया ।
यत्र चैवात्मनात्मानं पश्यन्नात्मनि तुष्यति ।।
सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियं ।
वेत्ति यत्रनचैवायं स्थितश्चलति तत्वतः ।।

पुनश्च तत्रैव,-

युञ्जन्नेवं सदात्मानं योयी विगत कल्मषः ।
सुखेन ब्रह्मसंस्पर्शमत्यन्तं सुखमश्नुते ।।

Bhakti is the ultimate fruit of all these Yoga-Sādhanās. This has been said by the Lord in Gita,-

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।
श्रद्धावान् भजते योमां स मे युक्ततमो मतः ।।

The performance of the three types of retractions related to the body, mind and senses, destroys all the respective sins. In the determination of the spiritual reality of the jiva-soul all those sins create a lot of obstacles. As mentioned earlier, the retraction is a part of the Upāya Bhakti just like the another part of devotional cultivation. Destruction of the sins brings self-purification and helps in the blooming of the Bhakti.

यथा गीतायां,-

येषामन्तगतं पापं जनानां पुण्यकर्मणां ।
ते द्वन्द्वमोह निर्मुक्ता भजन्ते मां दृढव्रताः ।।

Many people are endowed with a deep-rooted illusory idea that, the observation of Sānkhya, Yoga, Karma, Tapasyā etc., are resulting in separate individual fruits.

They will be enlightened by observing the concluding verse of Gita VIII Chapter noted below,–

वेदेषु यज्ञेषु तपःसु चैव
दानेषु यत् पुण्यफलं प्रदिष्टं ।
अत्येति तत्सर्वमिदं विदित्वा
योगी परं स्थानमुपैति चाद्यम् ।।

The monistic thought also is a part of retraction, by the help of which the thorough retraction of the mind may be occured.

यथा भागवते द्वादश स्कन्धे परीक्षितं प्रति शुकदेवस्य चरमोपदेशं,-

अहं ब्रह्म परं धाम ब्रह्महं परमं पदं ।
एवं समीक्ष्य चात्मान मात्मन्याध्याय निष्कले ।।

दशन्तं तक्षकं पादे लेलिहानं विषानलैः ।
नद्रक्ष्यसिः शरीरञ्च विश्वञ्च पृथगात्मनः ।।

Similarly, in Gita the Supreme Lord narrates the results of monistic thought,–

ब्रह्मभूत प्रसन्नात्मा न शोचति न कांक्षति ।
समः सर्वेषु भूतेषु मद्भक्ति लभते परां ।।

When the soul is relieved from the egoistic material bondage and established in the existence of Brahman, then there will be no possibility of mental distraction. When this practice is fulfilled, the absolute dualism of transcendental Bhakti is realised.

There are innumerable features of retraction. Sages and saints have ordained many ways, by which retraction is Conducted. As in the case of devotional cultivation, here also it is not necessary to follow all the methods prescribed in the scriptures. If the important retractions are followed, they can help the aspirant. The following advice of the Lord to Arjuna may be observed,–

अभ्यासेऽप्यसमर्थोऽसि मत्कर्म परमोभव ।
मदर्थमपि कर्माणि कुर्वन् सिद्धिमवाप्स्यसि ।।
अथैतदप्यशक्तोसि कर्तुं मद्योगमाश्रितः ।
सर्वं कर्म फलत्यागं ततः कुरु यतात्मवान् ।।

It is concluded that, the retraction of the body, mind and senses is to be thoroughly achieved by any of the prescribed or the other ascertained methods of retraction. Since all these methods are considered as the features of retraction, it is not possible to enumerate them.

Even though the retraction is a part of Upāya Bhakti, as far as the ignorant people are concerned, it may prove to be dangerous to them. By knowing the limbs of retraction like penance, liberation, Karma, monistic knowledge, Yoga, truth, austerity etc. as to be the real fruits by themselves, those ignorant people unfortunately cause the shutting down of the door of their upliftment. This is quite regrettable since at the end of a hard labour if the real result is not secured, it is a matter of extreme misfortune. If a pilgrim travelling to reach any certain holy abode stops in the middle way at some travellers asylum and imagines that itself as to be the place of his destination, how unfortunate he would be! Therefore, the followers of devotion should be cautious enough to know the features of Upāya-Bhakti as only the means and not the end by itself.

According to the differences of the means adopted, the sectarian differences are arised. Also, as long as the respective followers decidedly distinguish between the respective means and the final attainment, the sectarian controversies are arised due to the variation in the respective means. But, this controversy is quite unnecessary.

Therefore, it must be observed that, retraction should be properly followed in association with theistic knowledge and balanced abnegation.

ननु ज्ञानान्मोक्ष इति श्रुतिसिद्धान्त डिन्डिमस्य जागरुकतया
ज्ञाने आस्तिक्य पदं किमर्थमुपन्यस्त इत्यपेक्षायामाह श्रीसूत्रकारः ।

ज्ञानान्मुक्तिः ज्ञानाद्बन्धश्च ॥ ३७ ॥

Divine Knowledge is productive of liberation whereas the mundane knowledge about the sense-objects results in the bondage (37).

[तत्र ज्ञानादास्तिक्यज्ञानादीश्वरतत्वज्ञानादित्यर्थः मुक्तिः बन्धन मुक्तिः ज्ञानात् विषयज्ञानात् शुष्कज्ञानाच्च बन्धः संसार बन्धनं भवतीत्यर्थः सुखसंगेन बध्नाति ज्ञानसंगेन चानघ इति ज्ञानस्य बन्धकत्वं । श्री भगवतोक्तं ।]

The jiva-soul attains its self-same characteristic state by the help of absolute dualistic knowledge of the soul and supreme soul. Whereas, the materialistic knowledge or the atheistic knowledge can only result in worldly bondage. This is the teaching of all the scriptures. The following saying reflects the views of atheists, quoted from the book 'विद्वन्मोद तरंगिणी'—

'अहो कुत्र कर्म, केन दृष्टं, कदा, केन वा उपार्जितम् । जन्मान्तरकृतमिति चेत्तदेव नास्ति, प्रमाणाभावात् सुखदुःखादिकं पुनः प्रवाहधर्मतया, शरीरिणामनियतं । वस्तुतो जगदेतदसदिति सर्वमिदं भ्रम एव ।'

This type of psuedo-knowledge results in more bondage of the jivas. This is also called as sense-knowledge or empiric knowledge. Even the birds and the beasts belong to this category, since they too are not aware of the results of their activities, and also they have no thought of the past and the future. This type of atheistic people spend their time by depending upon the urge of their instinctual habits and at the end of their life, they attain downfall. On the other hand, those who do not believe in the existence of the individual soul and want to become mingled with the undifferentiated Brahman

are dry gnostics. In such a sapless knowledge they imprison the soul that, hardly it may attain liberation from such a trap. Those jiva-souls who have become liberated by experiencing the bliss of Divine service and by the company of the Satchidananda Bhagawan, they alone can be called as really liberated. Those who have attained Nirvana (annihilation) cannot be called as liberated because, their state is only an advancement of the Sattva Guna (the quality of phenominal existence) and they will not be eligible to taste the bliss of love towards the Absolute, which is beyond the triple qualities of phenomena.

तथाहि चैतन्य चन्द्रोदय नाटके रामानन्दराय वाक्यं,-

निर्वाणनिम्बफलमेव रसान-
जिज्ञास्चुष्यन्तु नामरसतत्वविदो वयन्तु ।
श्यामामृतं मदन मन्थरगोपरामा
नेत्राञ्जलि चुलुकितावसितं पिवामः ।।

तत्रैव पुनश्च के मुक्ताः इति चैतन्यदेवस्य प्रश्ने श्रीरानानन्द सारग्राहिणा प्रदत्तं,-

प्रत्यासत्तिर्हरिच्चरणयोः सानुरागेन रागे
प्रीतिः प्रेमातिशयिनी हरे भक्तियोगेन योगे ।
आस्था तस्य प्रणय रभसस्योपदेहेन देहे
येषां तेहि प्रकृति सरसा हन्तमुक्ता न मुक्ताः ।।

The knowledge related to the triple qualities of Maya has been described in the 20th, 21st and 22nd verses of the Gita XVIII chapter. Transcending this knowledge when the absolute knowledge defined from the 64th verse of the same chapter is adopted, the Mukti mentioned in the above sayings of Sri Rāmānanda Rāya will be manifested.

श्री भगवदुक्ति यथा,-

सर्वगुह्यतमं भूयः शृणु मे परमं वचः ।
इष्टोसि मे दृढमिति ततो वक्ष्यामि ते हितं ।।

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु ।
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोसि मे ।।

सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज ।
अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।।

In this way explaining about the theistic knowledge the author now takes up the subject of balanced abnegation.

यथा, युक्त वैराग्यमिति युक्त पदोपदाने प्रायः सूचयति ।

वैराग्यान्मुक्तिः वैराग्यात् बन्धश्च ।। ३८ ।।

Balanced abnegation helps the liberation whereas the dry abnegation causes in the additional bondage (38).

[युक्त वैराग्यमिति युक्त पदोपदानेन सूत्रकारस्यायमभिप्रायः वैराग्यं द्विविधं युक्त वैराग्यं फल्गु वैराग्यञ्चेति तत्र युक्त वैराग्यं नाम फलानासंगेन ईश्वरार्पणेन च सदाचारानुसारेन यथाविधि शौच्च चारित्रानुष्टानं तस्मात् जीवानां संसारबन्धविमुक्तिः अनाश्रित्य कर्मफलं कार्यं कर्म करोति यः । स सन्यासिच योगिचेत्यादीनि बहूनि गीतावाक्यानि द्रष्टव्यानि । फल्गुं वैरान्यं तु नीरसं चित्तकाठिन्य हेतु भूतं गर्वातिशय संपादकं तुच्छं मर्कट वैराग्यमिति व्यपदिशति अतएव संसार दुःखप्रदं । न त्यागेन एके अमृतत्वमानशु इत्यादि श्रुतेः स कृत्वा तामसं त्यागः नैव त्याग फलं लभेत्, मिथ्याचार स उच्यते इत्यादि गीता वचनं ।]

There is a popular belief that, by accepting the external signs of asceticism, human beings are liberated from bondage. This unfounded idea has unfortunately resulted in the evils of association and honour of the non-devotees. Treating these pseudo-devotees at par with Vaishnavas amounts to the disrespect of real Vaishnavas. Abnegation (Vairagya) is of two types viz. balanced (yukta) and pseudo (falgu). Merely by accepting some signs of abnegation and wandering from place to place

a type of pseudo abnegation is observed: If these pseudo devotees are denoted as Vaishnavas, that will result in the dishonour of true devotees and also the innocent people will attain downfall by following them.

श्री चैतन्य चरितामृते महाप्रभु वाक्यं,-

मर्कट वैरागी सब वैराग्य करिया ।
इन्द्रिय चराजा बुले प्रकृति सम्भाषिया ।।

(Imitating the signs of abnegation the pseudo-abnegators engage in sense gratification by associating with women.)

Those, who renounce all the material objects of the world and keep themselves away from the world without doing any service to the Lord, such people are also pseudo-ascetics.

तथाहि भक्तिरसामृतसिन्धौ श्रीरूप गोस्वामी वाक्यं,-

प्रापञ्चिकतया बुद्धया हरिसम्बन्धि वस्तुनः ।
मुमुक्षुभिः परित्यागो वैराग्यं फल्गु कथ्यते ।।

तथाच गीतायां,-

नियतस्य तु सन्यासः कर्मणोनोपपद्यते ।
मोहान् तस्य परित्याग स्तामसः परिकीर्तितः ।।

दुःखमित्येव यत्कर्म कायक्लेश भयात्त्यजेत् ।
स कृत्वा राजसं त्यागं नैव त्याग फलं लभेत् ।।

तथाच भागवते एकादशे द्वादश अध्याये भगवद्वाक्यं ।

न रोधयति मां योगो न सांख्यं धर्म एव च ।
न स्वाध्यायस्तपस्त्यागो नेष्टापूर्तं न दक्षिणा ।।

Total avoidance of the world is not a healthy asceticism. Therefore, this type of dry asceticism is of no use. The real asceticism is to discharge all the duties without hankering after the results. This type of true asceticism alone is conducive to the retraction.

तथाहि गीतायां,-

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन ।
सङ्गं त्यक्त्वा फलञ्चैव सत्यागः सात्विको मतः ।।

नहि देह भृतां शक्यं त्यक्तुं कर्माण्यशेषतः ।
यस्तु कर्मफलत्यागी स त्यागीत्यभिधीयते ।।

पुनश्च तत्रैव विधीयते,-

त्यक्त्वा कर्म फलासङ्गं नित्यतृप्तो निराश्रयः ।
कर्मण्यभिप्रवृत्तोपि नैव किञ्चिद् करोति सः ।।

निराशीर्यतचित्तात्मा त्यक्त सर्व परिग्रहः ।
शारीरं केवलं कर्म कुर्वन्नाप्नोति किल्बिषं ।।

Therefore, to carry on the bodily functions properly all the useful activities done are nothing but the elements of asceticism. They really help the retraction and do not go against it.

अतएव,

युक्ताहार विहारस्य युक्तचेष्टस्य कर्मसु ।
युक्त स्वप्नावबोधस्य योगो भवति दुःखहा ।।

यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ।।

Rather, enquiring after Reality itself is the real purpose of all the reactions. Sensual attachment to the world creates a great hinderence to this enquiry after Truth and therefore, abnegation is said to be productive of well-being. Retraction in the form of asceticism alone is the companion of the devotional culture of spiritual enquiry. Human beings of this world are unable to take recource to the religious enquiry, without the help of real abnegation. But, the deep study of this subject reveals that, activities cannot be avoided as long as the body exists. Although by means of practice many activities can be decreased, the amount of time spent for this

practice will be enormous. Therefore, instead of losing the valuable time in this manner, the life must be carried on with the necessary physical activity with more alertness towards spiritual enquiries. Therefore, Sri, Suta Goswāmi , the crest-jewel saint of all essence seekers tells the following verse in Srimad Bhagavatam.

धर्मः स्वनुष्ठितः पुंसां विष्वक्सेन कथासु यः ।
नोत्पादयेद् यदि रतिं श्रम एव हि केवलम् ।।

धर्मस्य ह्यापवर्गस्य नार्थोर्थायोपकल्पते ।
नार्थस्य धर्मैकान्तस्य कामलाभाय हि स्मृतं ।।

कामस्य नेन्द्रियप्रीतिर्लाभो जीवेत यावता ।
जीवस्य तत्व जिज्ञासा नार्थोयश्चेह कर्मभिः ।।

If the physical wants like eating, sleeping, wandering merry making etc., are exclusively controlled through legitimate means, it will provide an ample of time for devotional cultivation. This principle itself can be called as true asceticism. Therefore, Srila Rupa Goswami has said in his book 'Sri Bhakti Rasāmrita Sindhu',-

अनासक्तस्य विषयान् यथार्हमुपयुञ्जतः ।
निर्बन्धः कृष्ण सम्बन्धे युक्तं वैराग्य मुच्यते ।।

Reasoning based upon the above verses reveals that dutiful; monogamous; balanced in the activities of eating sleeping, talking smelling etc., given to the hearing of holy narrations; living according to one's social status and zealous in the observation of Divine-love, such a house-holder devotee is really detached and liberated. Apart from this type of life, no other form of balanced detachment can be seen. Only by the help of this type of balanced detachment, the retraction is properly carried out. An apprehension may arise here that, whil practising the devotional cultivation if the retraction is not properly carried on, what will be the result of it? The following aphorism satisfies this doubt.

नन्वेवमुक्तस्य क्रमस्य भंगे वैपरीत्येच अनिष्ठमेवस्यात् इत्याशङ्क्य सूत्रयति,-

प्रत्याहारासम्पत्तेः परभक्त्यसिद्धावपि नाधः पतनं ॥ ३९ ॥

In the observation of the devotional cultivation if the retraction is not properly followed, the ultimate Bhakti is not attained although the aspirant is safeguarded thereby from downfall (39).

[पूर्वोक्त प्रत्याहारो यद्यसम्पन्नः स्यात् तदा पराभक्तिर्न सिद्धति तथापि नाधःपतनं भक्तानां भक्तेश्च कर्मी पूर्तो कर्मजडानामिव अधःपतनं जन्मना अवस्थाया वा न्यूनत्वं न स्यात् । न हि कल्याणकृत् कश्चिद् दुर्गतिं तात गच्छतीति गीता वचनात् ।]

Unless the body, mind and senses are controlled by the help of retractional measures of theistic knowledge and balanced detachment, the only observation of devotional cultivation cannot provide any upliftment. The only gain of such a practice is that thereby the aspirant is safeguarded from downfall.

अतएव गीता वाक्य यथा,-

पार्थ नैवेह नामुत्र विनाशस्तस्य विद्यते ।
नहि कल्याणकृत् कश्चित् दुर्गतिं तात गच्छति ॥

Sins committed by human beings are innumerable. Among them, the important ones are,–falsehood, hypocrisy, robbery, violence to animals, intoxication voluptuary, laziness, greed, disparaging, trespassing the superiors, idling, deceiving, breach of duty towards parents etc., treason, evil company in the guise of dance and music, ignorance, egotism etc,. Attainment of relief from these and other innumerable sins is meant by retraction. Although the tendency for sins is not inherent with the constitution of the jivas, since they have gained ground in the heart of the jivas from time immemorial,

they act like the natural character of the jivas. Experienced robbers are instigated in their work by means of their previous robbery. Luscivious people having a beastly nature take recourse to concubinage and adultery by violating the rule of monogamy. By the eating of flesh and meat when the human nature becomes demoniacal, killing of the animal becomes a natural act for them and their characteristic kindness towards living beings gets disappeared. Becoming slaves to such innumerable acts, the bonded jiva-souls remain quite entangled with the world. The implication of retraction is that, when those unnatural habits are subdued by regular practice, then it will help the aspirant to discover the intrinsic nature of the jiva-soul. The normal span of human life is very short therefore all the evil habits cannot be abandoned within a single life-span. For this reason, those who practise retraction, should first of all examine themselves and ascertain about their individual evil habits. If the most important one among them is taken for elimination, it may take two or three years to control it When that first evil habit is properly controlled, then the attention should be given for the next one and so on. Therefore the Gita says that:-

शनैः शनैरुपरमेद् बुद्ध्या धृति गृहीतया ।
आत्म संस्थं मनः कृत्वा न किञ्चिदपि चिन्तयेत् ।।

यतो यतो निश्चलति मनश्चञ्चलमस्थिरम् ।
ततस्ततो नियम्यैतदात्मन्येव वशं नयेत् ।।

Every one should keep a thorough list of all these sinful habits. Even though most of the human beings are not possessing all the sinful tendencies, keeping a complete list of these sins can help the detachment.

When a particular evil habit is brought under control, it should be removed form the list, and attention should be given to the rest of the ones. Within the life-span of an individual, normally it may be possible to bring

ten number of evil habits under control. If not, there will be no possibility of control at all. Many people are unable to avoid their sinful tendencies even by being aware of it, because of the lack of proper effort in controlling it. It is very important that, at the time of controlling the sins in the said manner, there should be due regard for the devotional cultivation also. Other wise, the performances will end in dry asceticism. Even while practising the retraction if the aspirent has to meet with the end of his present life, it is not harmful. Because death itself is not the end of everything. It is the self-evident faith that there will be existence even after death. In that future existence, the previous habits will get gradually fructified and thereby that jiva-soul will get further upliftment from the sins.

तथा गीतायां,-

पूर्वाभ्यासेन तेनैव क्रियते ह्यवशोऽपि सः ।
जिज्ञासुरपि योगस्य शब्दब्रह्मातिवर्तते ।।

Many people are seen following the various items of devotional culture but, they do not follow the retraction in the prescribed manner. Therefore, their performances do not attain the stage of devotional sentiments and Divine-love. Only the tendency of devotioinal cultivation remains present in them. Even luscivious people are often seen to have horripilation and shedding of tears at the mentioning of devotional service. One may show doubt in this regard that, even without observing retraction, how those people have developed Divine-love. But, this can not be a real fact, because wordly lust cannot remain with a person who has attained devotional sentiments and Divine-love. Therefore, these signs exhibited by those who have not followed the retraction, they are only conditional to the circumstances and are not genuine. Therefore, Sri Rupa Goswāmi says that,

कृष्णोन्मुखं स्वयं यान्ति यमाः शौचादयस्तथा ।

Again he has said that,-

सा भुक्ति मुक्ति कामत्वाच्छुद्धां भक्तिमकुर्वतां ।
हृदये सम्भवत्येषां कथं भागवती: रति: ।।

The exhibition of devotional signs by such persons is called as the semblance of Rati.

आश्रमाभीष्ट निर्वाही रतिलक्षणलक्षित: ।
भोगापवर्ग सौख्यांश व्यञ्जक: प्रतिविम्बक: ।।

Even this type of semblance is not condemnable but if they incur any offence at the feet of real vaishnavas, this semblance will get disappeared along with the real devotional sentiments. It can be seen from the following verse,-

भावोप्यभाव मायाति कृष्णप्रेष्ठापराधत: ।
आभासताञ्च शनकैर्न्यून जातियतामपि ।।

Therefore, it is the duty of everybody to practise retraction. One need not worry about the shortness of life-span that the practice of retraction may not be completed. Because, unless the retraction is accepted as a constant companion of devotional practices, the Divine-love will not be manifested. Hence the following aphorism,-

प्रत्याहारसमृद्धया साधनं भावस्तथैव भावात् प्रेम ॥ ४० ॥

If the retraction is progressive, the devotional performances turn into the devotional sentiments and which in turn bloom into the Divine-Love (40).

[ननु भक्ते: कीदृश उत्तरोत्तरं श्रेष्ठ क्रम इत्यपेक्षायामाह प्रत्याहारेति । प्रत्याहारस्य समृद्धया अभ्यासवशेन उत्तरोत्ताराधिक्येन भक्तेरुत्तरोत्तर श्रेष्ठता भवति प्रथमत: साधनं भाव: साधनात्मिका भक्तिर्भावरूपा भवति तयैव भावात् प्रेम तयैव प्रत्याहार समृद्धया सहिता सति भाव भक्ति प्रेमरूपा भवतीत्यर्थ: ।

अभ्यासयोगेन ततो मामिच्छाप्तुं धनञ्जय इति गीता वचनं प्रमाणं ।]

To what extent the retraction is progressed, the self of the aspirant attains purity to the same proportion. Again, to what extent the soul attains purification, to the same degree of clarity the spiritual Form of the Supreme Lord is revealed to the devotee. In this way, the Bhakti or the tie of loving relation between the Supreme Lord and the jiva-soul also attains purity. The grossness of devotional performances (साधना) is not present in the devotional sentiments (भावभक्ति). So also, the phenomenality of the sentiment is totally absent in the Divine-love or Krishna-Prema. It has been already shown in the commentary of the 35th aphorism that, along with the devotional performances, Sentiments and Love are respectively manifested in the receptacles of mind and the spirit. Even then, when the devotional performances become devoid of the grossness they attain the state of devotional sentiments. Also when the devotional sentiments or Bhāva Bhakti becomes transcendental, it becomes the unalloyed Divine-Love. Devotional performances should always remain in subordinance to the sentiments and Love. In the advancement of devotion, the sentiments become independent of the devotional performances and continue to be following only the Divine-love. But, when the unconditional Divine-love is manifested in the liberated soul, then it will not retain any relationship with the devotional sentiments as well as with the devotional performances, because of its unconditional nature. All these stages are meant by the term 'Bhakti'. Therefore, Srila Rupa Goswami has said in the 'second wave' of 'Bhakti Rasāmrita Sindhu' that,–

सा भक्तिः साधनं भावः प्रेमाचेति त्रिधोदिता ।
कृति साध्या भवेत् साध्य भावा सा साधनाभिधा ॥

नित्यसिद्धस्य भावस्य प्राकट्यं हृदि साध्यता ॥

Devotional cultivation is always directed at the manifestation of that absolute self-evident Divine-love in the soul. This unalloyed Divine-love is of two types viz., (1) manifested from the Sentiments and (2) that which is manifested by the Grace. The Divine-love manifested out of sentiments is again divided into two parts viz., manifested out of (1) inculcated Sentiments and (2) spontaneous Sentiments. Sentiments also are of two types viz , arised out of (1) devotional performances and (2) Grace. Sentiments arised out of devotional performances are again of two types viz., by (1) inculcated performances and (2) spontaneous performances. If the origin of all these divisions are thoroughly thought over, it is revealed that, spiritual upliftment is of two types viz., (1) inculcated and (2) independent. But for the Divine-Grace, no other cause of independent upliftment can be perceived. The spiritual upliftment regulated by the scriptural inculcation alone is generally visualised. Quite rarely anybody may be seen endowed with independent spiritual upliftment resulted from Divine-Grace. The inculcated spiritual upliftment depends upon the practices of retraction. Therefore, if proper retraction is followed with devotional performances, it will result in the arising of devotional sentiments, and when the sentiments are associated with be fitting retraction, it will positively help the manifestation of Divine-love.

The distinctions among the forms of Divine-love depending upon the relations between the worshipper and the worshipped, are to be discussed along with this subject of spiritual upliftment. The Bhakti is endowed with two types of complexions viz., (1) Majestic complexioned and (2) Unalloyed. The first one is that, by which the Supreme Lord is worshipped out of gratefulness, fear, respect etc. When the sentiments of devotional

service are dependent upon the cosmic features of the Lord such as 'The Supreme Lord of the lords', 'the Supreme soul', 'the Brahman' etc, that devotion necessarily becomes complexioned with Majesty. But, in the worship of the Satchidānanda-Lord Sri Krishna, only the manifestation of unalloyed devotional love is observed. The Supreme Lord has been nomenclatured after His various great Qualities by the devotees. The Name like 'Brahman', 'Paramātman', 'Nārāyana' etc., are all indicative of His Great Qualities, But, these Names are not indicative of the complete relationship between the jiva-soul and the Supreme Lord. Bhakti is of the nature of Divine attachment and therefore, it is the transcendental tie between the jiva-soul and the Supreme Lord. Only by means of this Divine attachment or Divine-love, the jiva-souls are infinitely attracted by the Supreme Lord.

Therefore, in the matte of jiva-soul's attraction with the Supreme Lord, the transcendental attraction itself is the highest manifestation of His Supreme Quality. The Name 'KRISHNA' is indicative of this greatest Quality of His Attraction. Therefore, the jiva-souls are eternally related with the Supreme Lord Krishna alone. The Supreme Lord Krishna is not attainable to the Majestic-complexioned devotion, so far as He is subdued to the unalloyed love of the soul. Therefore, while developing devotional performances, the aspirent should take recourse to the purest performances of amorous devotion to the Lord Krishna, at appropriate time. The unalloyed Divine-love is only contained in the amorous sentiments (मधुर भक्तिरस). When the jiva-soul is relieved from the mundane bondage, the absolute Bliss of Lord Krishna's company causes his sentimental attachment with Him, and that will get infinitely developed up to

Mahabhava. This is the real nature of the Amorous-Divine-love. Therefore, Srila Rupa Goswami said,-

कृष्णादिभिर्विभावाद्यैर्गतैरनुभवाध्वनि ।
प्रौढानन्द चमत्कार काष्ठामापद्यते परां ।।

Again he says,-

आदौश्रद्धा ततःसाधुसङ्गोऽथ भजनक्रिया ।
ततोनर्थ निवृत्तिःस्यात्ततो निष्ठा रुचिस्ततः ।।

अथासक्तिस्ततो भावस्ततः प्रेमाभ्युदञ्चति ।
साधकानामयं प्रेम्नः प्रादुर्भावे भवेत् क्रमः ।।

सिद्धान्त प्रकरणं

ज्ञानसूर्यस्येहि रश्मयः शास्त्राणि ।। ४१ ।।

Revealed scriptures are the rays of the sun of Divine Knowledge (41).

[ननु नाना शास्त्रेषु नानामतवादिनां नानाविध सिद्धान्त समूहे कमप्येकं सिद्धान्तमाश्रित्य तच्छास्त्राधीनतया यततां जीवानां अवश्यं श्रेयःस्यात् किमनेन तत्वसूत्र परामर्श परिश्रमेण इति चेत् न, स्वतःसिद्धज्ञानावलम्बनमृते जीवानामैकान्तिक श्रेयसिद्धिरिति प्रतिपादयितुं पञ्चमं प्रकरणमारभते श्री सूत्रकारः ज्ञान सूर्यस्य इति । हि पदं निश्चयकारकं हेतुवाचकं वा । जीवानां स्वतः सिद्ध ज्ञानमेव सूर्यः ब्रह्म स्वरूपत्वात् स्वप्रकाशत्वात् अज्ञान ध्वान्तध्वसंकत्वात् सर्वार्थप्रकाशकत्वाच्च । तस्य रश्मयस्तदंशभूतानि यत्सम्भूतानि सर्वाणि शास्त्राणीत्यर्थः । ऋचः सामानि जज्ञिरे छन्दांसि जज्ञिरे तस्मात् यजुस्तस्मादजायत इति श्रुतेः शास्त्रयोनित्वात् इति ब्रह्मसूत्रकारेण व्यासेनाप्येतदेव निर्णीतं ।]

नारायणं नमस्कृत्य ब्रह्माणाच्च स्वयम्भुवं ।
नारदं तत्व सारज्ञं कृष्णद्वैपायनं मुनिं ।।

मध्वाचार्यं ततो वन्दे तच्छिष्यान् सम्प्रदायिनः ।
कलौ यस्मिन् सम्प्रदाये साक्षाच्चैतन्य विग्रहः ।।

आविरासीन्नवद्वीपे सर्वसिद्धान्त सागरः ।
सारग्राहिगणा यस्य सैन्यभूताक्षितौ मताः ।।

न बाह्यं लक्षणं तेषां विना कृष्णानुशीलनं ।
सम्प्रदाय स्वपक्षत्वे सारत्यागो भवेद् ध्रुवं ।।

सारग्राहि जनास्तस्मात् सम्प्रदायरता न हि ।
यत् सम्प्रदाये यत् सत्यं तत् सारमिति तन्मतं ।।

तत्रतेषां प्रमोदोहि तद्धर्मिशु च मित्रता ।
बहु सज्जन साहाय्यो दुःसाध्यमपि सिध्यति ।।

मिथः साररसालापो मिथ आनन्दकारणं ।
सर्वेषां सम्प्रदायानामेतद्वै फलमद्भुतं ।।

तस्माच्छ्रीगौरदासानां माध्वीय जनसंग्रहः ।
तत्रापि बहवः सन्ति बाह्य चिह्नावलम्बिनः ।।

सम्प्रदायानुरोधात्वा तत्तत्वाज्ञानतोपि वा ।
केचित्तच्चिह्नशून्याश्च सारग्राहितया मता ।।

लाभपूर्णा दोषमुक्ताः सञ्चरन्त्यवधूतवत् ।
तेषां विशुद्धबुद्धीनां कृष्णतत्वविवेकिनां ।
नमामि चरणाम्भोजं युक्त वैराग्य धारिणां ।।

The Divine-Knowledge is characterised as the sun whereas all the scriptures are the rays of that Sun. This saying reveales that no scripture can contain the spiritual Knowledge to the fullest extent. The self-evident Knowledge of the jivas is the source of all the scriptures. This self-evident Knowledge should be understood as God-given. The sages endowed with compassionate hearts have received this self-evident knowledge from the Supreme Lord, and recorded the same in the scriptures for the benefit of the jiva-souls. This recorded portion of this primeval knowledge should be understood as God-given. The sages endowed with compassionate hearts have received this self-evident knowledge from the Supreme Lord, and recorded the same in the scrip-

tures for the benefit of the jiva-souls. This recorded portion of this primeval knowledge has been manifested in the form of the Vedas. Therefore, all the recorded Mantras and Brāhmanas can be called as the Vedas. Often they are denoted by the word 'Jnāna'. Due to the sentient blissful nature of the jivas, certain scriptures have called them as the Brahman, Similarly, due to the cognisant nature of the Vedas, they also may be called as the Brahman. The Vedic teachings are of two types,–

यथा मुण्डकोपनिषदि,-

द्वेविद्ये वेदितव्य इति हस्म यद्
ब्रह्मविदो वदन्ति पराचैवापराच ।।
तत्रापरा ऋग्वेदो यजुर्वेदः सामवेदोथर्ववेदः ।।
शिक्षाकल्पव्याकरणं निरुक्तं छन्दो ज्योतिषमिति ।
अथ परा जया तदक्षरमधिगम्यते ।।

Pranava or the Divine syllable of AUM is the first manifestation of this primeval knowledge. Thereafter the mystic verse of Gāyatri Mantra, and then the integrated Veda, and finally the four Vedas made their manifestation. Although the Vedic knowledge is self-effulgent and eternal, in the course of its journey through the different ages, these vedas have become associated with the various qualities of the different writers.

तथाहि एकादश स्कन्धे भागवते भगवद्वाक्यं,-

कालेन नष्टा प्रलये वाणीयं वेदसंज्ञिता ।।
मयादौ ब्रह्मणे प्रोक्ता धर्मो यस्यां मदात्मकः ।।
तेन प्रोक्ता स्वपुत्राय मनवे पूर्वजाय सा ।
ततो भृग्वादयो गृह्णन् सप्तब्रह्म महर्षयः ।।
तेभ्यः पितृभ्यस्तत् पुत्रा देव दानव गुह्यकाः ।
मनुष्या सिद्धगन्धर्वा स विद्याधर चारणाः ।।

किं देवा किन्नरा नागा रक्षः किंपुरुषादयः ।
बह्वस्तेषां प्रकृतयो रजः सत्व तमो भुवः ।।
याभिर्भूतानि भिद्यन्ते भूतानां पतयस्तथा ।
यथा प्रकृति सर्वेषां चित्रा वाचः स्रवन्ति हि ।।
एवं प्रकृति वैचित्र्याद्भिद्यन्ते मतयोर्नृणां ।
पारम्पर्येण केषाञ्चित् पाषण्ड मतयोऽपरे ।।

Due to the mixture of defective sense-knowledges, many types of infidel doctrines have come into existence in the name of scriptures. Therefore, the self-evident knowledge which is the universal acquisition of the jivas must be followed as a standard in the study or discussion of the scriptures. The following verse of Srimad Bhāgavatām XI canto may be cited in this regard,-

अणुभ्यश्च बृहद्भ्यश्च शास्त्रेभ्य कुशलो नरः ।
सर्वतः सारमादद्यात् पुष्पेभ्यः इव षट्पदः ।।

For the purpose of determining the true meanings of the Vedas, sages like Yājnavalkya, Shātātapa, Vasishta, Vāmadeva etc., have composed many treatises called as Dharma-Shāstras. Sages like Veda-Vyāsa also have introduced many Purāna-scriptures. Lord Mahādeva has explained many types of Tantrik-scriptures. It is the duty of the human beings to study the meanings of the Vedas in the light of all these explanations. Even after the implementation of all these things, the individual study of the Divine knowledge with the help of ones own self-evident knowledge also is an essential requirement because, the explanators and commentators are not absolutely unbiased. Even the commentators are seen to have doubtfulness in many situations. Therefore the Kathopanishad declares the following dictum of the Vedas,-

अविद्यायामन्तरे वर्तमानाः स्वयं धीरा पण्डितं मन्यमानाः ।
दन्द्रम्यमाना परियन्ति मूढा अन्धेनैव नीयमाना यथान्धाः ।।

Therefore, the independent cultivation of the self-evident knowledge is always necessary. This is the important thing needed in understanding the Truth along with the study of the scriptures. Since the knowledge (Divine-knowledge) itself is the origin of the scriptures, those who disregard the root and depend upon the branches cannot have any well-being. Now, it may be argued that, when all the scriptures have been derived of the self-evident faith, where is the need for honouring them? The answer is that, in the conditioned state of the jivas, the real knowledge is covered by the darkness of ignorance. In the devotional cultivation associated with retraction, when the hidden Reality is gradually manifested in the state of Bhakti-Samadhi, the jivas will be realising the self-evident knowledge. Beginning from the time of cosmic creation until today, a great amount of knowledge about the Reality has been discovered by the sages. Apart from that limitless knowledge discovered, still the sages are occasionally delivering many new facts about the Reality, obtained in their devotional trance of Samādhi. All these discovered principles may be called as the scriptures. By the help of a certain principle another one may be properly understood. Therefore, it is imperative to carefully record all these discovered principles of Reality. Without following this process, the ultimate conclusions of the discovered principles can be never attained. An ordinary example may be given that, nobody would have constructed a building in case he himself should have invented the required materials and equipments of bricks, morter, working apparatus, decorative materials etc.

Sri Brahma, the original propounder of the scriptures enlightened Sri Nārada with the principles of Reality discovered by himself and advised him to develop the same by the further discovery of other Divine-principles.

यथा भागवते,-

'संग्रहोऽयं विभूतीनां त्वमेतत् विपुली कुरु ।'

All the discovered principles of the Reality will get added to the scriptural knowledge and help the future developments of the same. Therefore, those who believe in the self-evident faith, they can never disparage the scriptures if at all they are intelligent in the study of them. But, those who are not endowed with the study of the principles of Bhakti,-which is the essential purport of the scriptures, their scriptural learning is only a waste of labour.

अतएव योगवाशिष्ठ ग्रन्थे तृतीय सर्गे भारद्वाजं प्रति वाल्मीकि वाक्यं,-

दृश्यं नास्तीति बोधेन मनसो दृश्यमार्जनं ।
सम्पन्नं चेतदुत्पन्ना परानिर्वाण निवृतिः ।।

श्रीमदानन्द बोधेन्द्र सरस्वती कृत अस्य श्लोकस्य टीका "नतावदन्यः चिद्व्यतिरिक्तस्य जडतया च अनुभवत्वा योगात् । आत्मैव चेत् स पूर्वमेवासीदेति किं शास्त्रेण इत्याशङ्क्याऽह,-दृश्यमिति । सत्यमात्मैवानुभवः तथाप्यसौ दृश्य सहकृतो नतदनुभवः, किन्तु मनसो वृत्तिरूपेणात्मतत्व साक्षात्कार बोधन विद्या नाशात्तदुपानक दृश्यमार्जनं दृश्यां कालत्रयोज्ञा नास्तीत्येव रूपं सम्पन्नं चेन्नित्य सिद्धात्म रूपापि परा निर्वाण निवृतिस्तस्मात्तत्वज्ञानादुत्पन्नेव भवतीति केवलस्तद्द्वारा स्वरूप भूतोप्यनुभवः शास्त्रफलमित्यर्थः ।।"

पुनश्च तत्रैव,-

अन्यथा शास्त्रगर्तेषु लुठतां भवतामिह ।
भवत्य कृत्रिमाज्ञानं कल्पैरपि न निवृतिः ।।

Therefore, the essence-seekers' conclusion is that, all the principles will be decided by the help of self-evident knowledge. All the scriptures should be understood by the help of that unalloyed knowledge. But, this rule does not apply to those, whose self-evident knowledge

has been adulterated with the empiric knowledge. Hence the following aphorism,-

शास्त्रमक्षमेषु बलीयो विवेकिनां नैतत्तन्मूल प्राप्तेः ॥ ४२ ॥

Scriptural ordainments are intended for the regulation of the ignorant human beings whereas those who are endowed with discretion and Divine-Wisdom are not controlled by them (42)

[ननु यः शास्त्रविधिमुत्सृज्य वर्तते कामचारतः । न स सिद्धिमवाप्नोति न सुखं परां गतिं इति गीता वचन प्रामाण्येन शासनात् शास्त्रमिति व्युत्पत्त्या जीवानां प्रवृत्ते शास्त्रीय नियमाधीनत्वात् कथं शास्त्र विधिं विना श्रेयः स्यादित्यपेक्षायामाह शास्त्रमक्षमेष्विति । अक्षमेषु स्वतः सिद्धज्ञानोदयहीनेषु अतएव विधिरचनायां स्वयं असमर्थेषु जीवेषु शास्त्रं वलीयं बलवत्तरं नियामकं । विवेकिनां स्वतः सिद्धज्ञान सम्पन्नानां अतएव तत्तत् श्रेयस्कर विधिरचनायां स्वयं सामर्थ्य विशिष्टानां नैतत् । एतत् शास्त्रं न नियामकं न शासन समर्थं तन्मूल प्राप्तेः । तेषां शास्त्राणां मूलभूतस्य स्वतः सिद्ध ज्ञानस्य प्राप्तत्वात् । एतदेव सर्वाणि शास्त्राणि अविद्यावद्विषयकानीति शारीरक मीमांसा भाष्ये स्पष्टीकृतं यत्तु यः शास्त्रविधिमुत्सृज्येति भगवद्वचनं तत् स्वश्रेयः ज्ञान शून्यानां स्वच्छन्दतया निषिद्धकर्मासक्तानां शास्त्रीय विध्यधीनतया नियमानुरूप प्रवृत्यर्थमिति द्रष्टव्यं शास्त्रमपि अशासित जीवानां शासनार्थमित्यवधेयं अन्यथा यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गन्तासि निर्वेदं श्रोतव्यस्य श्रुतस्य च । त्रैगुण्य विषया वेदा निस्त्रैगुण्य भवार्जुन । इत्यादिषु भगवच्छिक्षायाः वैफल्यापत्तेः अलमति विस्तरेण ।]

The scriptural authority can be proved by the help of many logical evidences. In the commentary of the previous aphorism, a few of the logical reasonings have been shown. In the scriptures also innumerable evidences can be seen regarding it.

यथा गीतायां षोडशाध्याये भगवद्वचनं,-

य: शास्त्रविधिमुत्सृज्य वर्तते कामचारत: ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिं ।।

तस्मात् शास्त्रं प्रमाणं ते कार्याकार्य व्यवस्थितौ ।
ज्ञात्वा शास्त्र विधानोक्तं कर्म कर्तु मिहार्हसि ।।

तथाच मनुसंहितायां द्वादश अध्याये,-

विभर्ति सर्वभूतानि वेदशास्त्रं सनातनं ।
तस्मादेतत् परं मन्ये यज्जन्तोरस्य साधनं ।।

According to the words of Lord Krishna, it is seen that, the person who tresspasses the scriptural rules and leads an unrestrained life, will not secure any betterment. After hearing this, Arjuna puts the following question,-

ये शास्त्रविधिमुत्सृज्य यजन्ते श्रद्धयान्विता: ।
तेषां निष्ठा तु का कृष्ण सत्वमाहो रजस्तम: ।।

The answer given by Lord Krishna for this question must be thoroughly studied. Even by reading the whole of the XVII chapter of Gita many people would be unable to find out the answer of this question. In fact, the whole chapter is the answer of it. The purport of the answer is that, by the observation of the faith of purest existence if anybody discards the scriptural binding, still their faith is legitimate. Because, the scripturally ordained sacrifice, charity, penance etc., are only the actions of that faith. Therefore, the activities conducted with the faith of purest existence can be said to be quite useful in the Divine-service. The following is the final verse of that Gita chapter.

अश्रद्धया हुतं दत्तं तपस्तप्तं कृतञ्च यत् ।
असदित्युच्चते पार्थ न च तत्प्रेत्य नो इह ।।

Similarly, Manu also has elaborately explained the importance of scriptures and finally told the following verse,-

अज्ञेभ्यो ग्रन्थिनः श्रेष्ठा ग्रन्थिभ्यो धारिणो वराः ।
धारिभ्यो ज्ञानिनः श्रेष्ठा ज्ञानिभ्यो व्यवसायिनः ॥

In this way; in all the scriptures these two signs can be seen viz., 1) honour of the revealed scriptures in general, 2) secondary importance of the scriptures in comparison to the self evident faith. But, the authors of the scriptures do not clearly indicate the lightness of the scriptures. The reason for such an attitude is that, the meritorious people who are authorised to discard the scriptural binding can naturally become independent of the scriptures by the help of the hidden indications of the scriptural authors and also by their own purified knowledge. Such meritorious persons can carry on the sinless activities by the help of thir own intellect as well as by the advice of the scriptures. In that stage, the scriptures will not have any binding over them but only they serve as their guides. On the other hand those who are unable to understand their own spiritual path due to the lack of self-evident knowledge and due to ignorance who may not be able to ascertain their duties and fall into misery due to sensuality, for such people the scriptural ordainments are imperative. Such persons should not know that whether there is any way for them apart from the bindings of the scriptures. When they become authorised due to their advancement, they will be able to know this secret by the suggestions of the scriptures.

Since knowledge itself is the root of the scriptures the one who has attained that self-evident knowledge will not be ruled by the scriptures but, only they guide him with advices. In case of ignorant people, this is not so. They must be governed by the rules of the scriptures for their upliftment, if not they will have their inevitable downfall due to the sensual addictions. If it is argued that, instead of governing by means of tedious rules, let the scriptures help the ignorant people by means of

friendly advices. The reason for such an attitude is that the ignorant people do not understand their own good and bad due to the lack of knowledge. Due to the instinctual habits they will engage in wanton activities. Since their nature is mostly inclined towards the gratification of the senses, for their spiritual betterment the scriptures try to reform them through many types of tricks, by applying coersion and with skilfulness etc. Often the scriptures threaten the ignorant people with the punishment of the hell, at times they put forth the temptations of heavenly enjoyments, Again, they reform the human beings depending upon their inclinations. In many scriptures one may see the sanction of liquor, polygamy, killing of animals etc. All those are meant for the gradual control of the barbarian human beings by means of sanctioning some type of restricted activities according to their inclination. By their gradual reformation, the scriptures want to put them in the path of detachment. The many types of fruits mentioned alongwith those activities are only meant for attracting the attention of the ignorant followers.

तथाहि भागवते एकादश स्कन्धे भगवद्वाक्यं,-

फलश्रुतिरियं नृणां न श्रेयो रोचनं परं ।
श्रेयो विवक्षया प्रोक्ता यथा भैषज्य रोचनं ।।

An argument may arise in this regard that, this 'Tatwa-Sutra' also being a scripture, why the secret purport of the scriptures has been openly given here? The answer is that, this book of 'Tatwa-Sutra' has been published for the benefit of the self-realised Bhāgavata devotees. They are authorised to know about all these thoughts. By the help of these aphorisms, their intellect will become favourable for the cultivation of Divine love. Therefore, the author has openly declared here the scriptural secret.

All the arrangements of customes, dealings, purification of the materials, equipments, selection of auspicious time and space etc., are founded on logical reasoning. Intelligent persons endowed with spiritual discretion, show their respect to the scriptural advices pertaining to all these matters but, they are not bound by them. The ignorant people should accept the relevant rulings of the scriptures.

एकादश स्कन्धे भगवद्वचनं यथा,-

शुद्धाशुद्धी विधीयेते समानेष्वपि वस्तुषु ।
द्रव्यस्य विचिकित्सार्थं गुणदोषौ शुभाशुभौ ।।

धर्मार्थं व्यवहारार्थं यात्रार्थमिति चानघ ।
दर्शितोऽयं मयाचारो धर्ममुद्वहतां धुरं ।।

देशकालादि भावानां वस्तूनां मम सत्तम ।
गुणदोषो विधीयेत नियमार्थं हि कर्मणां ।।

Bhagavān Manu also has similarly mentioned about the scriptural purports. After discussing all the arrangements of caste-system and social gradations pertaining to the Karma Kānda, he has finally mentioned the secret conclusion about the highest well-being of the jiva-souls as follows,-

प्रवृत्तं कर्म संसेव्य देवानामेतिसाम्यतां ।
निवृत्तं सेव्यमानस्तु भूतान्यत्येति पञ्चवै ।। १ ।।

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
समं पश्यन्नात्मयाजी स्वराज्यमधिगच्छति ।। २ ।।

यथोक्तान्यपि कर्माणि परिहाय द्विजोत्तमः ।
आत्मज्ञाने शमेच स्याद्वेदाभ्यासे च यत्नवान् ।। ३ ।।

एतद्धिजन्मसाफल्यं ब्राह्मणस्य विशेषतः ।
प्राप्यैतत् कृतकृत्योहि द्विजो भवति नान्यथा ।। ४ ।।

The word द्विजोत्तम (best among the brahmins) in the third verse denotes the impartial person endowed with

the pure knowledge. If not, Manu would not have specially mentioned about the brahmin in the fourth verse, after telling about the fulfilment of the life of every human beings. In the commentary of Kulluka Bhatta, the fulfilment of human life is limited for the upper castes only. The commentator Kulluka Bhatta could not realise the above mentioned clear meaning of the verses. Therefore, he has dishonoured the fourth verse out of his argumentativeness.

तथाहि महाभारते,-

पुराणं मानवो धर्मःसंगो वेदश्चिकित्सितं ।
अज्ञा सिद्धानि चत्वारि न हन्तव्यानि हेतुभिः ॥

If the commentary of Kulluka Bhatta is accepted, it amounts to the disrespect of the ordainment of the Gita.

यथा भगवद्वाक्यं,

मां हि पार्थ व्यपाश्रित्य येऽपि स्यु पापयोनयः ।
स्त्रियो वैष्यास्तथा शूद्रास्तेपि यान्ति परां गतिं ॥
किं पुनर्ब्राह्मणाः पुण्या भक्ता राजर्षयस्तथा ॥

This will be further clarified in the 44th aphorism. Now, the author denotes about the relationship of the devotees with the scriptures.

भक्तेर्न शास्त्रं तद्विधेर्ज्ञानाविरोधित्वात् ॥ ४३ ॥

Devotees of the Supreme Lord are not controlled by the scriptures since their activities are congenial to the Divine-Wisdom (43).

[ज्ञानिसामान्ये शास्त्रस्यानियामकतया मुक्तवा भक्त पक्षे विशेषमाह । भक्तेः न शास्त्रं भक्ते अन्तः शुद्धि ज्ञान वैराग्य विशिष्टतया भक्त्याधिकारिणि जीवे शास्त्रं कर्मविधि प्रतिपादकं न नियामकं तद्विधेः तेन भक्तेन कृतस्य परानुशीलनादि विधेर्ज्ञानविरोधित्वाभावात्। अत्रायमभिप्रायः । स्वकृत परानुशीलनादि विधिना स्वस्य कृतार्थत्वात्

न परकृत विधिप्रापक शास्त्रापेक्षा भक्तस्येति । किमहं पुण्यं नाकरवं. किमहं पापमकरवं तत्र कः शोकः को मोह इति श्रुतेः । यदा ते मोहकलिलं बुद्धिर्व्यतितरिष्यति । तदा गतोऽसि निर्वेदं श्रोतव्यस्य श्रुतस्य च इति गीतावचनं ।]

It has been shown in the previous aphorism that, the conscientious persons are not bound by the scriptures, whereas the relationship of the scriptures with the devotion has not been explained. An observation of the commentaries of 35th and 36th aphorisms reveals that, conscience is only the retraction and therefore, it is the part of Upāya Bhakti. When the scriptural binding is not imposed upon a conscientious person, those rules are not applicable to the devotees also. Love (Rāga) is the very form of devotion. Therefore, in Rāgātmikā-Bhakti, there is no requirement of scriptural codes. But, the help of scriptures and favourable reasoning are necessary in the case of inculcated devotion (Vaidha Bhakti).

यथा भक्तिरसामृत सिन्धौ,-

नात्र शास्त्रं न युक्तिञ्च तल्लोभोत्पत्ति लक्षणं ।
वैध भक्त्यधिकारित्वे भावाविर्भावनावधि ।
अत्र शास्त्रं तथा तर्कं मनकूलमपेक्षते ।।

Here it should be concluded that, so long even an iota of Bhakti has not been manifested, until that the aspirant should study the scriptural advices by the help of his own conscience and thereby he should engage in appropriate activities sanctioned by the scriptures. Along with the manifestation of even a little of Bhakti, he can guide himself according to his own faith of self-existence (सात्त्विकी श्रद्धा). In this regard a surprising fact is that, the individual rules observed by the devotees according to their own unalloyed faith never go against the scriptures because, the devotee and the scriptural author, both have set up the rules and formulae on the

basis of self-evident-knowledge. Although any certain devotional rule is clearly seen to be contradicting the scriptural words, at the conclusion both of them are completely harmoneous. Since the devotee is naturally abstained from lewdness and violence, his nature is often observed to be against the ordainment of many Tantra and other Dharma Shāstras. But those evil natures apparently sanctioned by the various scriptures are only meant for the ultimate detachment of the followers. Renunciation itself is the universal conclusion of those scriptural sanctions.

यथा मनुसंहितायां, दशम अध्याये,-

अहिंसा सत्यमस्तेय शौचमिन्द्रिय निग्रहः ।
एतं सामयिकं धर्म चातुर्वर्ण्येऽब्रवीन्मनुः ।।

Although the realised person is free from the scriptural bindings of the social sratus, he never indulges in any type of forbidden activities. Therefore Manu says again,-

वेदशास्त्रार्थ तत्वज्ञो यत्रतत्राश्रमे वसन् ।
इहैवलोके तिष्ठन् स ब्रह्मभूयाय कल्पते ।।

Therefore, when the self-realised devotees ordain any new arrangements, they should be agreed as the religious code, even if they are not found in the scriptural dictums of the previous sages. This also is agreed by Lord Manu.

यथा मनुधर्मशास्त्रे,-

अनाम्नातेषु धर्मेषु कथं स्यादिति चेद्भवेत् ।
यं शिष्टा ब्राह्मणाब्रूयुः स धर्मः स्यादशंकितः ।।

पुनश्च,-

एकोऽपि वेदविद्धर्मं यं व्यवस्येद् द्विजोत्तमः ।
सविज्ञेयः परो धर्मो नाज्ञानामुदितोऽयुतैः ।।

Manu says that, the attainment or reception of Divine-knowledge (ज्ञान जन्म) is the only cause of the Brahminhood (द्विजत्व) or second birth.-

अव्रतानाममन्त्राणां जातिमात्रोपजीविनां ।
सहस्रशः समेतानां परिषत्वं न विद्यते ।।

The following aphorism denies the old controversy of the Brahminhood regarding the conscientious-sacrament and the birth-right.

भक्तौ न वर्णाश्रमविधिः स तस्याज्ञानपरत्वात् ।। ४४ ।।

The spontaneous devotees are free from the bindings of the various social orders and distinctions due to their acquisition of Divine-Knowledge (44).

[भक्तेर्वर्णाश्रम धर्म आचरणीयोनवेति संशयं निराकरोति । भक्तौ न वर्णाश्रम विधिः प्राकृता वैधभक्ता विधिमाचरन्तु नाम । किन्तु अप्राकृत तिर्गुण तुरीय भक्तौ सम्पन्नायां वर्णाश्रमविधिर्नाचरणीयो नादरणीयश्च यतः तस्याः शुद्ध भक्तेर्ज्ञानान्तर जायमानत्वं ज्ञानवान् मां प्रपद्यते तेषां ज्ञानी नित्ययुक्त एक भक्तिर्विशिष्यत इत्यादौ श्रीभगवता निर्धारितः । अत्र ज्ञाने सति कर्मयोगः सर्वत्र सिद्धान्तितोऽस्ति । किमुत तदुत्तरकालीन परम भक्तौ जातायामिति कैमूतिक न्यायोपि सुत्रकारेण संसूचितः । ज्ञाननिष्ठ विरक्तो वा मद्भक्तो वानपेक्षकः । स्वलिगांनाश्रमां नस्त्यक्त्वा चरेदविधिगोचराः ।। सर्व-धर्मान् परित्यज्य मामेकं शरणं व्रज इत्यादौ भगवदुपदेशोपि तथा विधः । न च धर्म त्यागेन पातित्यशंका अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुच इति तत्रैव सत्य प्रतिज्ञस्य श्री भगवतः प्रतिज्ञा दाढर्यात् ।]

The traditional followers of Sanātana Religion have classified themselves into four castes and the social structure also has been divided into four āshramas. Brahmin, Kshatriya, Vaishya and Shudra are the four castes whereas; Brahmacharya, Gārhastya, Vānaprastha and Sanyās are the four types of āshramas. The signs

of the four castes have been enumerated by Manu as follows,-

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहञ्चैव ब्राह्मणानामकल्पयत् ॥

प्रजानां रक्षणं दानमिज्याध्ययनमेव च ।
विषयेष्वप्रसक्तिञ्च क्षत्रियस्य समासतः ॥

पशूनां रक्षणं दानमिज्याध्ययन मेव च ।
वणिक् पथं कुसीदञ्च वैष्यस्य कृषिमेव च ॥

एकमेवतु शूद्रस्य प्रभुः कर्म समादिशत् ।
एतेयामेव वर्णानां शुश्रूषा मनसूयया ॥

Those, who are outside the compass of these four castes are known as out castes (अन्त्यज). They are not considered to be among the āryan tradition.

The following words of Manu tell about the creation of the four castes,-

लोकानान्तु विवृद्धयर्थं मुखबाहूरूपादतः ।
ब्राह्मणं क्षत्रियं वैश्यं शूद्रञ्च निरवर्तयत् ॥

Infact, Brahmin is the ideal of all other jivas. Therefore, this type of classification has been ascertained by means of the various high and low qualities. Lord Krishna has said in Gita as follows;-

ब्राह्मण क्षत्रिय विशां शूद्राणां च परन्तप ।
कर्माणि प्रविभक्तानि स्वभाव प्रभवैर्गुणे ॥

शमोदमस्तपः शौचं क्षान्तिरार्जवमेव च ।
ज्ञान विज्ञानमास्तिक्यं ब्रह्मकर्मस्वभावजं ॥

शौर्यं तेजो धृतिर्दाक्ष्यं युद्धेचाप्यपलायनं ।
दानमीश्वरभावश्च क्षत्र कर्म स्वभावजं ॥

कृषि गोरक्ष वाणिज्यं वैश्य कर्म स्वभावजं ।
परिचर्यात्मकं कर्म शूद्रस्यापि स्वभावजं ॥

This characteristic nature of the human beings may be called as their religious duties (स्वधर्म). The human beings should practise their upliftment according to the rules prescribed as befitting for their natures.

यथा गीतायां,-

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।।
स्वभाव नियतं कर्म कुर्वन्नाप्नोति किल्बिषं ।।

Without any type of teachings or trainings whatever nature of the living beings strongly manifested can be known as their Characteristic nature.

यथा गीतायां,-

तत्र तं बुद्धिसंयोगं लभते पौर्वदेहिकं ।
यतते च ततो भूयः संसिद्धौ कुरुनन्दन ।।
पूर्वाभ्यासेन तेनैव क्रियतेह्यवशोऽपिसः ।।

The character of a person should be ascertained in the child-hood, at the very beginnig of the awakening of his knowledge. By the help of this first nature, the caste of all the human beings must be ascertained. This is the secret advice of the principle scriptures. The deciding of one's caste according to heredity is only a social custom and it is not spiritual. Scriptures provide a heap of evidence of this fact. The scriptural study also reveals that, the systems of caste and social status are two-fold. The one is useful for the worldly life and the other is productive of spiritual well being. Only the devotees of the Supreme Lord are authorised to follow the latter type of caste distinction known as Daiva-Varnāsrama Dharma. The normal course of caste distinctions is imperative for non-devotees. This secret of the principles has been accepted by the scriptures.

तथाहि महाभारते शान्ति पर्वणि दानधर्मे सदाशिव वाक्यं
ब्रह्मस्वभाव सुश्रोणि समसर्वत्र मे मतिः ।
निर्गुणं निर्मलं ब्रह्म यत्र तिष्ठति सद्विजः ।।

कर्मभिः शुचिभिर्देवि विशुद्धात्मा जितेन्द्रियः ।
शूद्रोपि द्विजवत् सेव्य इति ब्रह्माब्रवीत् स्वयं ।।
स्वभावं कर्म च शुभं यत्र शूद्रोपि तिष्ठतिः ।
विशिष्टः सद्विजातेर्वैविज्ञेय इति मे मतिः ।।
नो योनिर्नापि संस्कारो न श्रुतं न च सन्ततिः ।
कारणानि द्विजत्वस्य वृत्तमेवतु कारणम् ।।
ज्यायांसमपि शीलेन विहीनं नैव पूज्यते ।
अपि शूद्रञ्च धर्मज्ञं यद् वृत्तमपि पूजयेत् ।।

Sri Manu has told that,-

जप्येनैवतु संसिद्धोद् ब्राह्मणो नात्र संशयः ।
कुर्यादन्यान्नरा कुर्यान्मैत्रा ब्राह्मण उच्यते ।।

Sri Manu has accepted that, the four orders of caste system etc., are congenial to the vedas,-

चातुर्वर्ण्यं एयोलोकाश्चाश्रमाः पृथक् पृथक् ।
भूतं भव्यं भविष्यञ्च सर्वं वेदात् प्रसिध्यति ।।

In this respect, the Gita concludes that,-

त्रैगुण्य विषयो वेदाः निस्त्रैगुण्य भवार्जुन ।।

तथाच श्रीमद्भागवते सप्तम स्कन्धे एकादशाऽध्याये युधिष्टिरं प्रति सारग्राहिणो नारदस्य वचनं ।

यस्य यल्लक्षणं प्रोक्तं पुंसो वर्णाभिव्यञ्जकं ।
यदन्यत्रापि दृश्येत तत्तेनैव विनिर्दिशेत् ।।

As per the above evidences, a person with the qualities of restraint, endurance etc., even if be born in the lower castes like Shudra etc., he must be known as a Brahmin. This is to say that, no person becomes really Brahmin or Shudra due to the station of birth. The appellations according to the station of birth are only pragmatic. On the other hand, the Brahmin progenies lacking in restraint, endurance etc., may be called as Kshatriya, Vaisya or Shudra, depending upon their

natures and activities (गुणकर्म विभागशः). This has been clearly accepted by Manu in the following verse,-

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमं ।
सजीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः ।।

Those persons, who are unable to understand this principle-secret of the scriptures due to their misfortune and also who unnecessarily remain contented in bearing the load of pragmatic caste-distinctions, they are not the rightful receipants of these esoteric principles. Therefore, the essence-seeking gentlemen should kindly reform them by imparting other relevant advices. At first they must be gradully instructed with the hystorical events anomolous to the pragmatic social traditions. The narrations of Viswāmitra, Shaunaka, caste distinctions of the hundred sons of king Nabhi as Bharata etc., classifications of Kassyapa's children, the Kārusha warrior clan descended from Karusha where as, the Dhārshti Brahmin clan desecnded from Karush's brother Dhrista, the generation of a famous Brahmin clan called Agniveshmāyana from warrior Devadatta, the birth of sage Jahnu from king Hotraka of Lunar clan, the production of Brahmins like Praskanna etc., from Medhātithi of Puru clan, sage Bharadwāja from the Bharata clan, the birth of a few brahmins and other ksatriyas in the clan of Ajamidha etc., and many other scriptural explanations should be narrated to those ignorant people. By hearing these, when the doubtful minds of such load-bearers become pacified, they must be gradually taught with the fundamental principles of caste and social- distinctions. Without taking recourse to this systematic method, if those meritless people are hastily instructed with the secret principles, that will cause inauspiciousness and confusion of those ignorant persons.

तथाहि गीतायां,-

न बुद्धिभेदं जनयेदज्ञानां कर्मसंगिनाम् ।

As per this advice, the sage Bādarāyana also has cautiously thought over about the Vedic right of the Shudras.

यथा ब्रह्मसूत्रे प्रथमाध्याये तृतीयपादे,-शुचास्य तदनादर श्रवणात्‌ तदा द्रवणात्‌ सूच्यते हि। तथा छान्दोग्ये जानश्रुतिर्हि पौत्रायण इत्यादि।

Due to his exhibition of grief, Pautrāyana was declared to be a shudra although he was not shudra by birth. Again, his warriorship (ksatriyatwa) was established by the sage Raikya, seeing his charitability. This Vedic narration reveals the conclusion that, the scriptural caste system is based upon the signs of the individual nature. Therefore, in his next aphorism Vyasadeva says that,

क्षत्रियत्वावगतेश्चोत्तरत्र चैत्ररथेन लिंगात्‌।

The next aphorism advises that,

संस्कारा परामर्शात्‌ तदभावाभिलापाच्च ।।

Thereafter he shows that the characteristic culture is the source of caste distinction,-

तदभाव निर्धारणे च प्रवृत्तेः।

In Chāndogya Upanishad we see that, the Jābali boy belonging to unknown caste was accepted as Brahmin and accordingly investitured with sacramental ceremonies by Sage Gautama, on hearing the words of truth from that boy, who uttered as follows,-

नाहमेतद्वेदभो यद्गोत्रोऽहमस्मीति।

Therefore, those who are spiritually shudras, they cannot be authorised to study the Vedas. But the signs of birth are only social practices and they have no relevance with the spiritual principles. This is the conclusion of the Vedānta.

अज्ञहितार्थं ग्राह्यं कर्म न विरोधि ॥ ४५ ॥

Dispassionate activities undertaken for the spiritual welfare of the ignorant people do not go against the principles of Bhakti (45)

[ननु किं भक्तैः सर्वथैव कर्मत्याज्यमित्याशंकाया कर्मणि हेयोपादेयांश विभागं विधत्ते श्रीसूत्रकारः अज्ञहितार्थमिति। अज्ञानां अज्ञान मलिन सत्वानां अतएव ज्ञानभक्त्यनधिकारिण्यां हितार्थं विहित कर्मसु अश्रद्धा निवृत्यर्थं वर्णाश्रमादि विहितं नित्य नैमित्तिकाख्यं कर्म किञ्चित् ग्राह्यं करुणया कर्तव्यमित्यर्थः अन्यथा यद्यदाचरति श्रेष्ठ इति न्यायेन कर्मत्यागं परमार्थाप्राप्तश्च उभय विभ्रंशेन तेषां सर्वार्थनाश स्यात्। अतएव लोकसंग्रहमेवापि सम्पश्यन् कर्तुमर्हसीति श्रीभगवदाज्ञापि तथाविधैव किन्तु न विरोधि। भक्तिविरोधि चित्त विक्षेप फलबन्धनं परद्वेषादि दोषचनकं काम्य निषिद्धादिकं कर्म न कर्तव्यमित्यर्थः यस्मान्नोद्विजते लोको लोकान्नोद्विजते च यः। हर्षामर्ष भयोद्वेगै र्मुक्तोयः स च मे प्रियः। कर्षयन्तः शरीरस्थं भूतग्राममचेतसः। माञ्चैवान्तः शरीरस्थं तान् विद्धयासुर निश्चयानिति गीतोक्तः।]

Karma or the scriptural activity is divided into two classes viz., perpetual and casual. The perpetual actions are those, which are productive of detriment if not conducted. The actions done according to the occasions are called as casual actions. Scholars who are well-versed in the scriptures have included the dispassionate Divine worship and special observances like Ekādashi etc., among the perpetual actions (नित्यकर्म), The traditional activities like obsequial rites and many other rituals are considered as casual actions (नैमित्तिक कर्म). They indicate that, all the Vedic arrangements are the part of Karma. Among which some are perpetual and the others are casual.

The perpetual and casual actions are also classified in another manner. When the liberated state of the jiva soul is considered, the cultivation of Divine-love

natured inclination of the liberated soul itself may be called as the perpetual activity of the jivas. This liberated condition of the jivas is devoid of all types of casual activities. In the conditioned state of jivas' bondage, the balanced detachment and the activities of devotional cultivation which are favourable for the enquiry of the Reality, can be known as perpetual action. Infact, they are only favourable for the realisation of the eternal characteristic of the jivas: but, not eternal by themselves. In the real sense of the words, only that activity of the jivas can be called as perpetual, which remains perpetually in company with the jivas. Anyway, it is not blammable to call the balanced detachment and devotional cultivations as perpetual because, in the liberated state of the jiva-soul, these activities also will remain with it, in their unconditional form. Apart from these activities, all other surplus activities of the bonded jivas due to their enjoying tendency are the rites for the fulfilment of ones desires. (काम्यकर्म). According to the merits of the preformers, this Kāmya-Karma also is of two types viz., selfish and dispassionate. The present aphorism is only indicating this Kāmya-Karma. Due to the conscientiousness of the devotees, the perpetual actions are always auspicious.

यथा गीतायां,-

नहि कश्चित् क्षणमपि जातु तिष्टत्यकर्मकृत् ।
कार्यते ह्यवशः कर्म सर्वः प्रकृतिजैर्गुणैः ।।
कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन् ।
इन्द्रियार्थान् विमूढात्मा मिथ्याचार स उच्यते ।।
यस्त्विन्द्रियाणि मनसा नियम्यारभतेऽर्जुन ।
कर्मेन्द्रियैः कर्मयोगमसक्तः सविशिष्यते ।।
नियतं कुरु कर्म त्वं कर्म ज्यायो ह्यकर्मणः ।
शरीरयात्रापि च ते न प्रसिध्येदकर्मणः ।।
तदर्थं कर्म कौन्तेय मुक्तसङ्गः समाचर ।।

The perpetual activities of the devotees have been explained in the commentaries of the 35th, 36th, 37th and 38th aphorisms. In the present aphorism it is shown that, devotees are not prevented from also doing casual actions viz., activities of dispassionate desires (निस्वार्थ काम्यकर्म). Although the devotees are merited to perform the activities of dispassionate desires, a great care is needed in the discharging of such activities. The casual actions which may become detrimental to the devotion must be totally avoided. The devotees should do only such types of casual actions for the benefit of the ignorant people, which are not antagonistic to the perpetual activities.

तथाच गीतायां,-

कर्मणैव हि संसिद्धिमास्थिता जनकादय: ।
लोकसंग्रह मेवापि सम्पश्यन् कर्तुमर्हसि ।।

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।
स यत् प्रमाणं कुरुते लोकस्तदनुवर्तते ।।

प्रकृतेर्गुण सम्मूढा सज्जन्ते गुणकर्मसु ।
तान कृत्स्नविदो मन्दान् कृत्स्नविन्नविचालयेत् ।।

Deluded people of the world perform all the rites of desires for their own selfish gains. But, the devotees may dispassionately perform such Kāmya Karma among them, which are not antagonistic to the devotion, for the benefit and guidance of the worldly people. This is the scriptural advice for the devotees for their consideration.

यथाधिकारमवस्थितिर्नोपर्यधस्त्वात् ।। ४६ ।।

Human beings should always abide by their respective individual spiritual merits (46)

[ननु यदि कर्मानुष्ठानात् कर्मत्याग: श्रेयान् तर्हि अज्ञा अपि कर्मत्यागेन कृतार्था भवेयु: किं कर्माचरणेन इत्याशंकायामाह यथाधि-

कारमवस्थितिरिति । जीवानां स्वाधिकारानुरूपा अवस्थितिरुचिता न तु उपरि नावस्त्वात् स्वधर्मादुत्कृष्टं निकृष्टम्वा नाचरणीयमित्यर्थः स्वे स्वेधिकारे या निष्ठा स गुणः परिकीर्तितः । विपर्ययस्तु दोषस्यादुभयोरेषः निश्चयः । स्वधर्मे निधनं श्रेयः परधर्मो भयावहः । इति भगवद्वाक्यं ।]

It is the duty of all the human beings to carry on the activities only after deciding the respective merits. Due to the negligence of this principle, all types of worldly misfortunes are arised. The activities of a person will decide his future habits. The present nature of a person is the one which has been formed by the previous habits. By the help of faith relvant to the present habits and by the help of spiritual development, human beings may attain respective higher stages in the present life itself and they may secure the highest status in the human life. The events like platform of birth, social gradation etc., are not capable of creating obstacles in this regard.

यथा भागवते एकादशे भगवदुक्ति,-

भक्याहमेकया ग्राह्यः श्रद्धयात्मा प्रियः सतां ।
भक्तिः पुनाति मन्निष्ठा श्वपाकानपि सम्भवात् ।।

पुनश्च तत्रैव,-

स्वे स्वेधिकारे या निष्ठा स गुणः परिकीर्तितः ।
विपर्ययस्तु दोषः स्यादुभयोरेषः निर्णयः ।।

The purport of the entire Gita is that, the present habit of a person can be never discarded at-once. The ksatriya (warrior) natured Arjuna could not at-once accept the abnegation which is only the fruit of constant endeavours of endurance, restraint, forgiveness etc., the Brahminic-qualities. In the gradual course of improvement, a ksatriya person has to attain Brahminhood by the development of his character in following all the principle qualities of a Brahmin, and at the maturity of Brahmin-character, he will be eligible to accept renuncia-

tion. Therefore, the essential advice of the Gita is that, however lowly may be the present habit of a person, he should start his upward journey from that very platform of his existence; by the practice of relevant retraction, and should do his endeavour according to the natural course of development. Without abiding by this procedure if a person hurriedly discards his present habit, that discardance will become either impassionable (राजसिक) or vicious (तामसिक). Also that, such a renunciation will not be fruitful. In this explanation of the purport if anybody is endowed with any doubt, let them study the advice of Lord Krishna given to Sri Uddhava in the XI canto of Srimad Bhāgavatam. Both the devotees viz., Arjuna as well as Uddhava were born of Ksatriya clan. Further, both have heard the similar advices form the holy Mouth of Lord Krishna. After hearing the Gita, Arjuna uttered the following verse and engaged himself in the activities of a warrior.

नष्ठो मोह स्मृतिर्लब्धा त्वत्प्रसादान्मयाच्युत।
स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ।।

Whereas, Uddhava uttered the following verse in prayer to the Lord and renounced the world,–

नमोस्तु ते महायोगिन् प्रपन्नमनुशाधिमां ।
यथात्वच्चरणाम्भोजे रतिः स्यादनपायिनी ।।

Here it is certainly understood that, because of his Brahminic character, Uddhava was merited to take recourse to renunciation. Therefore, the author of this Tatwa-Sutra has ordained here that, all the jivas should follow the appropriate activities relevant to their own merits. Had the Uddhava engaged in the warrior activities, it would have been detrimental to his own nature. Similarly, the acceptance of renunciation or Brahminhood by Arjuna would have become quite absurd. The esoteric study of the above subject reveals that, if a person born of Brahmin family is not endowed

with the Brahminic qualities of tranquillity, endurance etc., it is quite improper for him to engage in the activities of a Brahmin. Even those, who accept such a person as a Brahmin will have their downfall.

In conclusion Manu says,-

यं वदन्ति तमोभूता मूर्खा धर्म मतद्विदः ।
यत्पापं शतधा भूत्वा तद्वक्तृननुगच्छति ।।

On the other hand, any person born in the lower class of family and not endowed with tranquillity, endurance etc., if he unduly accepts the rites of abnegation etc., and acts in contradiction to his own natural habits, he also will be debarred from his spiritual well-being. By visualising the external signs of such a cheat, if anybody honours him as a person endowed with superior status, they also are accusable for their guilt.

Therefore, the Lord said in Gita,-

श्रेयान् स्वधर्मो विगुणः परधर्मात् स्वनुष्ठितात् ।
स्वधर्मे निधनं श्रेयः परधर्मो भयावहः ।।

Those, who show their contempt or incongruity towards this science of individual nature स्वधर्म and argue over the same, Sri Manu says the following words about them,-

योऽवमन्येत ते मूले हेतु शास्त्राश्रयाद्विजः ।
स साधुभिर्बहिष्कार्यो नास्तिको वेदनिन्दकः ।।

Therefore, those who honour the reproachers of Vedas as well as that of Swadharma, such people also cannot be called as Vaishnavas. But, in the following verse of Lord Krishna's ordainment, the rule of equal vision towards all the good and evil persons is observed,-

विद्याविनय सम्पन्ने ब्राह्मणे गवि हस्तिनि ।
शुनिचैव श्वपाके च पण्डिताः समदर्शिनः ।।

By this ordainment of equal vision, at the outsef there may be an apprehension that the Lord has equalised all the good and evil beings with each other. But, in the third canto of Srimad Bhagavatam, Lord Kapiladeva has set the standard of equal vision as follows,-

जीवा श्रेष्ठाह्यजीवानां ततः प्राणभृतः शुभे ।
ततः सचित्ताः प्रवरास्ततश्चेन्द्रिय वृत्तयः ।।

तत्रापि स्पर्शवेदिभ्यः प्रवरा रसवेदिनः ।
तेभ्यो गन्धविदः श्रेष्ठास्ततः शब्दविदो वरा ।।

रूपभेदविदस्तत्र ततश्चोभयतो ततः ।
तेषां बहुपदाः श्रेष्ठाश्चतुष्पादस्ततो द्विपात् ।।

ततो वर्णाश्च चत्वारस्तेषां ब्राह्मण उत्तमः ।
ब्राह्मणेष्वपि वेदज्ञो ह्यर्थज्ञोभ्यधिकस्ततः ।।

अर्थज्ञात् संशयच्छेत्ता ततः श्रेयान् स्वधर्मकृत् ।
मुक्तसङ्गस्ततो भूयानदोग्धा धर्ममात्मनः ।।

तस्मान्मय्यर्पिताशेष क्रियार्थात्मा निरन्तरः ।
मय्यर्पितात्मनः पुंसो मयि संन्यस्त कर्मणः ।।

न पश्यामि परं भूतमकर्तुः समदर्शनात् ।
मनसैतानि भूतानि प्रणमेद् बहुमानयन् ।।

A person who is not aware of his own status, can not be trusted by anybody because, he may engage himself in all types of irregular activities. If anybody is unable to decide his own status, the Lord has advised them with the following verse in the Gita,-

तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्वदर्शिनः ।।

Another apprehension may be arised here that, what type of circumstantial obstacles can be there, that of variation in individual merit etc., in the service of the Supreme Absolute? The following aphorism provides the satisfaction,-

काम्येतरभक्तिर्नशस्ता चित्तविक्षेपत्वादनित्य
फलत्वाच्च ॥ ४७ ॥

When the devotional faculty of the jivas gets degraded and mis-directed towards various secondary entities than the Supreme Lord, it is productive of mental distraction and temporary results (47)

[ननु कर्ममार्गेपि पितृदेवाद्युपासनस्यापि बहुविध श्रेयसम्पादकत्वात् कथं सर्वथैव कर्मणोऽश्रेयस्त्वमुच्यते इत्याशङ्कायामाह काम्येति। काम्या कामफल निमित्तका इतरभक्ति परमेश्वरादितरेषु जीवकोट्यन्तर्गतेषु भक्ति भगवद्भक्तानां न प्रशस्ता चित्तविक्षेपत्वात् बहुविध देवता काण्ड श्रुति स्मृति पर्यालोचनया तत्तत् पितृदेवादिनां तत्तत् विधि नियमानुसारेण यजन पूजनात्मक गुरूतर नाना कर्मानुष्ठानेन चित्तविक्षेप कारणत्वात् बहुवित्त व्ययायासं राजसं कर्म तन्यते। बहुशाखाह्यनन्ताश्च बुद्धयोऽव्यवसायिनामिति गीता वाक्यात्। अनित्य फलत्वाच्च कृषिवाणिज्यादिवत् अल्पकालोपभोग्य सुखप्रदत्वात्। ऐहिक धनपुत्रादि पारलौकिक पितृदेवलोकादि विनश्वर फलप्रदत्वात् इति भावः। अग्निष्टोमेन स्वर्गकामो यजेत। तद्यथेह कर्मचितो लोकः क्षीयते एवमेवामुत्र पुण्यचितो लोकः क्षीयते इत्यादि श्रुतेः। यान्ति देवव्रता देवान् पितॄन् यान्ति पितृव्रताः। भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोपि मां इति स्मृतेः।]

In the topic of ultimate Reality we have seen that, Bhagavān is the only Supreme Principle, the two objects of sentience and non-sentience are subordinate to him. The word 'इतर' used in the present aphorism is indicative of those two objects. Bhakti is love-natured and is transcendental. Although the sentient objects are endowed with a tiny divisional faculty of this Bhakti, still the original faculty of Bhakti is dependent upon the Supreme Lord. Due to the erroneous conception of the bliss, when this original faculty is mis-ascribed to any of the sentient or non sentient objects, it may be then

called as 'Kāmya Bhakti' or 'Itarya Bhakti'. This Kāmya or Itara Bhakti is not praiseworthy because, it produces the distraction of the mind of the jivas as well as other transitory results. The human beings must be always cautious in this regard.

अतएव गीतोपनिषदि,-

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहं ।।

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ।।

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
नतु मामभिजानन्ति तत्वेनातश्चवन्ति ते ।।

यान्ति देवव्रता देवान् पितृन् यान्ति पितृव्रताः ।
भूतानि यान्ति भूतेज्या यान्ति मद्याजिनोऽपि मां ।।

Although most of the worldly people offer their worship to the sentient or non-sentient objects, the goal of all the worship is only the SupremeLord. He alone is All-powerful in fulfilling the desires of the worshippers. Therefore by all types of other worships, the worship of Bhagavān himself is conducted. But, since the worship of the Supreme Lord is transcendental, the other mundane worships done by the worldly people are unlawful. As a result of the unlawful worships, the worshippers are not entitled to receive the transcendental Divine-love which is the only fruit of divine-worship. The worshippers of sundry gods attain the insignificant results of heavenly existence, existnece in the region of the manes etc. For this reason, it is imperative to serve the supreme Lord out of devotion by discarding all other type of inferior worships denoted as Kāmya Bhakti.

Every jiva-soul is entitled for the worship of the Supreme Lord. But, according to the degree of the purity

of the aspirent's heart, the Divinity is worshipped by them in His five types of manifestations. According to the variation in the spiritual culture of the aspirants they undertake to worship God in five different ways viz, Shākta (worship of Shakti), Saura (worship of Surya) Gānapatya (worship of Ganapathi), Shaiva (worship of Shiva), and Vaishnava (worship of Vishnu). In the primitive stage when the knowledge is grossly covered with ignorance, the human beings worship the non sentient object in the form of (Shakti) Achit Shakti. Thereafter Surya (Sun) is worshipped, who is the active principle of heat in the inert objects. Thereafter the deity Ganesh is worshipped, who is the manifestation of sentience. Thereafter Shiva is worshipped who is auspicious and the superior most among the sentience. Finally when the heart of the aspirant is completely purified, they worship the Supreme Lord Vishnu, who is the very Embodiment of Etenally existent Transcendental Bliss, and infinitely superior to all the sentient objects. Beginning from the lowest category of suspicious natured human beings upto the absolute realised person, -all are entitled for the worship of the Supreme Lord. The purity and development of the Divine-love itself is the sign of worship. Therefore it is the duty of all the jivas to worship the Autocratic Sat-Chidānanda Bhagavān. By having attachment to the inferior types of worships viz., Kāmya and Itara, one can never attain any spiritual well-being. Although a person has followed the evil practice of worshipping other sundry gods at any time, he will not lose his right of worshipping the Supreme Lord Krishna with steadfast devotion.

यथा गीतायां.-

अपि चेत् सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव समन्तव्य सम्यग् व्यवसितो हि सः ॥

In the worship of Lord Krishna also, there are infinite stages. Starting from the first sprouting of faith

upto the infinite Mahābhāvā, the various stages of Krishna-Bhakti are beyond enumeration. In all these stages, the spiritual progress is carried over by the help of devotional cultivation and retraction. Regarding the progress relevant to different stages, there is consideration of respective merits of the devotees. The following words of Srila Rupa Goswami indicate that everybody is entitled to the worship of Lord Krishna.

शास्त्रत: श्रूयते भक्तौ नृमात्रस्याधिकारिता ।

Although all the jivas are entitled for the practice of Bhakti, it need not be considered as an insignificant Principle. Even the Brahma-Jnāna which is the ultimate goal of many scriptures becomes quite trifling in comparison to this Krishna Bhakti. Such exalted is the glory of Bhakti.

यथा भक्तिरसामृत सिन्धौ,-

ब्रह्मानन्दो भवेदेष चेत् परार्ध गुणीकृत: ।
नैति भक्ति सुखाम्भोधे: परमाणु तुलामपि ।।

तथाच तन्त्रे,-

ज्ञानत: सुलभा मुक्ति र्भुक्तिर्यज्ञादिपुण्यत: ।
सेयं साधन साहस्रैर्हरिभक्ति: सुदुर्लभा ।।

According to the spiritual status and merit of the aspirants, the scriptural authors have instructed in the every stage of performances as the conclusions pertaining to the each respective stage to be the highest among all others. This method has been adopted by the scriptural authors for the purpose of uplifting the human beings belonging to each and every stage by making them believe that, the respective instructions of their own stage as to be the best among all the others. But, the unbiased reasoning of these principles reveals that their merits are comparatively graded. Now the author of this Tatwa-Sutra wants to ascertain that which of those scriptural conclusions is really purported to be the best

among all the others by the scriptural authors. Hence the following aphorism:-

प्रत्यक्षानुमानाभ्यां भागवत सिद्धान्त एव गरीयान्
विज्ञानमयत्वात् सर्वसिद्धान्ताश्रयत्वाच्च ॥ ४८ ॥

Among the spiritual realisation and respective inferences, the concluding decision of Srimad Bhagavatam is the highest among all others owing to its being fully scientific and being the shelter of all the spiritual principles (48).

[नन्वस्मिन् सिद्धान्तप्रकरणे कोवा सिद्धान्त श्रेष्ठतया विचारिता इत्यपेक्षायामाह प्रत्यक्षानुमानाभ्यामिति । सर्वार्थनिर्णयमूलभूत प्रमाणाभ्यां प्रत्यक्षानुमानाभ्यां भागवत सिद्धान्त एव सर्वसिद्धान्तेभ्यो गरीयानित्यवगम्यते । तत्र भागवत सिद्धान्तो नाम भगवता महाभारते अर्जुनं प्रति श्रीमद्भागवते एकादश स्कन्धे उद्धवं प्रति चतुःश्लोक्या ब्रह्माणं प्रति उपदिष्टो यः सिद्धान्त स एव भागवत शास्त्रस्य जन्माद्यस्य यत इत्युपक्रम्य सत्यं परं धीमहीत्युपसंहरेण नानोपाख्यान प्रश्नोत्तरादि निर्धारित सोपि भागवतानां भगवद् भक्तानां स्वतः सिद्ध प्रत्ययेन निश्चित सिद्धान्तः गरीयान् गुरुतरः । कर्मज्ञानादिवादिनां सिद्धान्तेभ्यः श्रेष्ठतर इत्यर्थः विज्ञानमयत्वात् विशुद्धज्ञानमयत्वात् सर्वसिद्धान्ताश्रयत्वाच्च सर्वस्मिन् देशे सर्वेषामप्राकृतबुद्धिविवेकशालिनां महाजनानां सर्वस्मिन् काले भूता भवन्तिच भाविनो वा ये सिद्धान्तो स्तदाश्रयत्वात् तन्मूलभूतत्वात् भागवत सिद्धान्तस्य सर्वतः श्रेष्टत्वमिति भाव । अत एव ददामि बुद्धियोगं तं येन मामुपयान्ति ते इति श्री भगवतोक्तं । सर्व वेदान्त सारं तत् श्री भागवत मिष्यते । तद्रसामृत तृप्तस्य नान्यत्र स्याद्रति क्वचित् इति पुराणान्तरात् ।]

The author of the Tatwa Sutra has accepted only two types of evidences viz., Pratyaksha and Anumāna. The direct realisation of the thinker can be called as Patyaksha and the inferential decision by the help of various signs may be called as Anumāna.

Upamāna or simile cannot be called as an evidence because, it is only a process of thought. In the scriptures like Nyāya Vaiseshika, Uttara Mimānsaā etc., another evidence called as Shabda (sound or words) has been accepted.

यथा मनु,-

प्रत्यक्षानुमानञ्च शास्त्रञ्च त्रिविधागमं ।
त्रयं सुविदितं कार्यं धर्मशुद्धिमभीप्सिता ।

But the author of Tatwa-Sutra has not accepted here any type of third evidence except 'Pratyaksha' and 'Anumâna'. Is it that he has not accepted the scriptures as an evidence?

The answer is that, when he has accepted the self-evident knowledge as the sun and the scriptures as his rays, then he has definitely accepted the Vedas etc, but he has not mentioned about the evidence of Shabda. This Shabda Pramana is included in the Pratyaksha and Anumana because, the sages, and the creator Brahma have obtained the certain scriptural ordainment through Pratyaksha (realisation) and the other ones through the evidence of Anumāna (inference). Therefore the Shabda or sound or scriptures, can not be treated as third evidence. It should be understood that, certain portion of the sound is Pratyaksha and the other portions of it are Anumāna. Therefore for the purpose of simplification, the author has reasonably accepted these two evidences only. But these two evidences conceived by the author are quite anomolous to the thoughts of the other philosophers. The direct and unalloyed understanding of the thinker is known as the Pratyaksha therefore, all the self-evident realisations are called as Pratyaksha Pramāna and the other surplus derivations are Anumāna.

In this way, the scriptural conclusions manifested out of these evidences of Pratyaksha and Anumana are known as Bhāgavata Siddhāntā. Since this Bhāgavata

scripture is the shelter of universal principles pertaining to all the best of the time, space and persons, it should be known as to be the supreme most among all other conclusions.

यथा भागवते एकादशे सप्तम अध्याये भगवदुपदेश,-

आत्मनो गुरूवात्मैव पुरुषस्य विशेषतः ।
यत्प्रत्यक्षानुमानाभ्यां श्रेयसारनुविन्दते ।।

गीतायां,-

उद्धरेदात्मनात्मानं नात्मानमवसादयेत् ।
आत्मैव ह्यात्मनो वन्धुरात्मैव रिपुरात्मनः ।।

By the word 'Bhagavata Siddhanta', three types of meanings are derived viz., the advice mentioned by Srimad Bhagavatam, the advices imparted by the Supreme Lord Bhagavan, and the conclusions of all the conscientious Bhagavata devotees. The unconditional devotional conclusions derived by the self-evident knowledge through the study of all the scriptural advices, are always related to the Supreme Bhagavān and therefore they are well known as the conclusions of Bhagavatam. This 'Bhagavata conclusions' are fully scientific as they are free from all the evil influences pertaining to all the time, space, sectarianism etc. All the unalloyed conclusions formulated in the past, present and the future times are accommodated in this Bhagavatam.

If it is argued that, who is the prophet of this unprecedented conclusion, the following aphorism gives the answer of it.

चैतन्यस्य सर्वाचार्यस्याविर्भावे न गुर्वन्तरं ।। ४९ ।।

At the Manifestation of Lord Chaitanya the Universal Preceptor, there is no necessity of any other preceptor in the world (49).

[ननु तादृश भागवतसिद्धान्त ज्ञानं गुरूपसत्ति विना कथमुपपद्येत इत्यपेक्षायामाह चैतन्यस्येति । सर्वेषां तत्वज्ञानाधिकारिणां

सारग्राहिणां वैष्णवानामाचार्यस्य श्री चैतन्यस्य भगवतः आविर्भावे सति तत्प्रकाशानन्तरमित्यर्थः न गुर्वन्तरं इतरो गुरुर्नग्राह्यः नोपासितव्य इत्यर्थः। यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शारणमहं प्रपद्ये इति श्रुतेः। तेषामेवानुकम्पार्थ महमज्ञानजं तमः। नाशयाम्यात्म भावस्थो ज्ञानदीपेन भास्वता। आचार्यं मां विजानीयात् इत्यादि स्मृतेश्च।

The first organ of the inculcated devotion is to accept shelter at the feet of the spiritual preceptor or Guru.

गुरुमाहात्म्ये नारद पञ्चरात्रोक्तिर्यथा,-

गुरुश्च ज्ञानोद्गिरणात् ज्ञानं स्यान्मन्त्रतन्त्रयोः।
तत्तन्त्रं स च मन्त्रश्च कृष्णभक्तिर्यतो भवेत्॥

सहस्रदल पद्मञ्च सर्वेषां मस्तके मुने।
तत्रैव तिष्ठति गुरुः सूक्ष्मरूपेण सन्ततं॥

हरि भक्तिविलासे,-

कृपया कृष्णदेवस्य तद्भक्तजनसङ्गतः।
भक्तेर्माहात्म्य माकर्ण्य तामिच्छन् सद्गुरुं भजेत्॥

एकादश स्कन्धेनोक्तं भगवता,-

नृदेहमाद्यं सुलभं सुदुर्लभं
प्लवं सुकल्पं गुरु कर्णधारम्।
मयानुकूलेन नभस्वतेरितं
पुमान् भवाब्धिं न तरेत् स आत्महा॥

तत्रैव योगेश्वर वाक्यं,-

तस्माद् गुरुं प्रपद्येत जिज्ञासु श्रेय उत्तमं।
शाब्दे परे च निष्णातं ब्रह्मण्युपसमाश्रयं॥

श्रुतौ च,-

तद्विज्ञानार्थं सद्गुरुमेवाभिगच्छेत् समित्पाणिः।
श्रोत्रियं ब्रह्मनिष्ठं। आचार्यवान् पुरुषो वेद॥

For acquiring spiritual knowledge one has to approach the holy preceptor. This has been proved by the scriptural evidences and also by logical reasoning. Regarding the preceptorial attendance also there is a study regarding individual merit. It can be learned from the words of Lord Shiva in the Tantra Shāstra.

यथा भगवदुक्ति एकादशेच,-

दुःखोदर्केषु कामेषु जात निर्वेद आत्मवान् ।
अजिज्ञासित सद्धर्मो मुनिं गुरुमुपव्रजेत् ।।

तावत् परिचरेद् भक्त्या श्रद्धावाननसूयकः ।
यावद् ब्रह्म विजानीयान्मामेव गुरुमादृतः ।।

मधुलुब्धो यथा भृंगः पुष्पात् पुष्पान्तरं व्रजेत् ।
ज्ञानलुब्धो यथा देही गुरोर्गुर्वान्तरं व्रजेत् ।।

Ample of scriptural examples are available in this regard. The narrations of Jada-Bharata and Rishabhadeva must be always studied. As per the saying of Nārada Pancharātra, when the esoteric preceptor (चैत्यगुरु) is manifested in the thousand petaled lotus over the head of the aspirent, the need for other preceptors remains no more. But, until the manifestation of the Chaitya-Guru, one has to enquire about the Reality from other preceptors, which is imperative.

यथा चैतन्य चरितामृते,-

जीवे साक्षात् नाहि ताते गुरु चैत्यरूपे ।
शिक्षागुरु हय कृष्ण महान्तस्वरूपे ।।

पुनश्च भागवते चतुःश्लोकी मध्ये,-

एतावदेव जिज्ञास्यं तत्वजिज्ञासुनात्मनः ।
अन्वय व्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ।।

There can be another unprecedented explanation of this aphorism. When the Supreme Lord Sri Chaitanya,

the Prime Originator of all the essence-seeking persons has manifested in this world, then where is the need for any other preceptors? If anybody says that, Lord Chaitanya was only a founder of a minor sect called as 'Gaudiya Vaishnavism', and how He can be treated as the Universal Preceptor (जगद्गुरु)? The Author replies this question as,—O my brethren, when a person impartially studies the explanations, precepts and scriptural conclusions given by Lord Chaitanya with a great attentiveness and along with one's own self-evident reasoning, that intelligent person will be bound in all the ways to accept Lord Chaitanya as the Universal Preceptor. It will be observed that, all the sectarian preceptors who preached their views and doctrines are only subordinate to Him. Lord Sri Krishna Chaitanya is the Esoteric Preceptor (चैत्यगुरु) of all the jiva-souls and at the same time He has manifested Himself in this world with His Fullest Divinity. Therefore, let all the jiva-souls engage themselves in drinking deep the honey of absolute spiritual bliss flowing from the Lotus Feet of Lord Chaitanya by discarding all other wordly bondage. Let them study the following verse,-

ब्रह्मानन्दञ्च भित्वा विलसति शिखरं यस्य यत्रात्तनीडं
राधाकृष्णाख्य लीलामय खगमिथुनं भिन्नभावेन हीनं ।
यस्यच्छाया भवाब्धि श्रमशमनकरी भक्त संकल्प सिद्धे-
र्हेतुश्चैतन्य कल्पद्रुम इह भुवने कश्चन प्रादुरासीत् ।।

From that Supreme Preceptor-Lord Chaitanya,-what conclusion has been received by His essence-seeking descendents? That has been summarily explained in the following final aphorism.

परे पूर्णानुरक्ति रितरेषु तुल्या जडे युक्त वैराग्यश्चेति सारग्राहि मतं ।। ५० ।।

The religion followed by the essence-seekers professes that,-absolute attachment towards the Supreme Lord, brotherly affection towards all the jiva-souls and balanced abnegation towards the phenomenal objects constitute the cream of religion (50).

[सिद्धान्त प्रकरणस्य सारं स्पष्ठीकरोति परे इति। परे परमेश्वरे पूर्णा अखण्डिताऽव्यवधानानन्दमयी अनुरक्ति जीवस्य स्वाभाविकी वृत्तिः स्वहृदये प्रकटनीयेत्यर्थः। इतरेषु परमेश्वर भिन्नेषु चिद्रूपेषु तुल्या तत्तदवस्थ जीवानुरूपा अनुरक्तिः अयं अर्थः मति वैषम्यात् उत्कृष्ट मध्यम निकृष्टतया त्रैविध्येन प्रतीयमानेषु तेषु यथाक्रमं गौरव मैत्रि करुणरूपा त्रिविधा अनुरक्तिः किम्वा सर्व जीवानामीश्वराविर्भूतत्वात् सर्वेष्वपि भ्रातृस्नेहात्मिका वा कर्तव्येत्यर्थः। जडे अचित् पदार्थे वित्तापत्यकलत्रमित्र गृह क्षेत्रादिषु प्रियतरा प्रतीयमानेषु तेषु तेषु जड वस्तुषु युक्त वैराग्यं यथोपयुक्त स्वीकार व्यवहारादिरूपं सम्पादनीय मित्यर्थः इति सारग्राहिणां तत्तत् साम्प्रदायिक विवाद वर्जितानां वैष्णव वर्यानां मतमित्यलमति विस्तरेण अत्र प्रमाणानि बहूनि श्रुति स्मृति रूपाणि तत्तत् प्रकरणेषु पूर्वोक्तानि द्रष्टव्यानि। इति तत्व सूत्र विवरणं समाप्तं। हारीतान्वय सम्भूतो गोपीनाथाभिधः कृती। विवृतिं तत्वसूत्राणां चकार विदुषां मुदे।। जगन्नाथ क्षेत्रवासी मुक्ति मण्डप पण्डितः। जगन्नाथ प्रसादेन तत्वव्याख्यामचीकरत्।। ग्रन्थगौरव भीत्याच संक्षिप्तं विवृतं मया। विस्तारयन्तु सुधीयो बहुव्याख्यान युक्तिभिः।।]

The essential religion or the religion followed by the essence-seekers (सारग्राहि धर्म) is quite simple and straight-forward. It is not very tedious. Mainly two things are observed in it viz., love and good conduct. The objects of love are only two viz., the Supreme Lord and the jiva-soul. It is needed to offer love towards the Supreme Lord and the brotherly affection towards all

the jiva-souls. In this itself an expression of love and good conduct are observed. Balanced detachment should be applied towards all the non-sentient objects, in the way of legitimate reliance and behaviours. It will be revealed by the thorough study that, this type of essential religion is not found anywhere else than in the teachings and preachings of Lord Sri Krishna Chaitanya.

इति श्री तत्वसूत्रं सम्पूर्णम् ।

THE END

SRIMAD AMNAYASUTRAM

श्री श्री गोद्रुम चन्द्राय नमः

श्रीमदाम्नाय सूत्रम्

SRIMAD AMNAYASUTRAM

सम्बन्ध तत्व निरूपणम् ।

शक्तिमत्तत्व प्रकरणम् ।

ओं हरिः ॥ अथात आम्नायसूत्रं प्रवक्ष्यामः ॥ हरिः ओं ॥ १ ॥

ॐ नमः सच्चिदानन्द मूर्तये ।। ॐ तत्सत् ।। हरिः ॐ ।।

नत्वा श्रीकृष्ण चैतन्यं जगदाचार्य विग्रहं
केन भक्तिविनोदेन वैष्णवानां प्रसादतः ।

प्रमाणैरष्टभिः षड्भिर्लिगैर्वेदार्थ निर्णयं ।
अभिधावृत्तिमाश्रित्य शब्दानाञ्च विशेशतः ।।

त्रिशोत्तर शतं सूत्रं रचितं महदाज्ञया ।
पठन्तु वैष्णवाः सर्वे चैतन्यपद सेविनः इति ।। १ ।।

With obeisances at the Lotus Feet of Supreme Lord SriKrishna Chaitanya chandra Who descended as a World Teacher, Thakur Srila Bhakti Vinode has composed these one hundred and thirty numbers of aphorisms by the grace of Vaishnavas. These aphorisms are based upon the eight types of scriptural evidences (Pramāna) and six types of signs (Linga) accepted for the determination of the purport of the revealed Vedas and presented under the spiritual order. Let this be whole-heartedly learned by the devotees of the Lotus Feet of Lord Sri Chaitanya. Sense perception (Pratyaksha), inference (anumāna), analogy (Upamāna), sound (shabda), tradition (aitihya), absence of acquirement (abhāva or anupalabdhi), presumption (arthāpatti) and probability (sambhava)–these are the eight types of evidences. Introduction (upakrama), termination (upasamhāra), practice

(abhyāsa), product of originality (apurvatāphala), interpretation (arthavāda) and reason (upapatti)—these are the six signs used for the determination of the purport. Sound or the word is understood by its dual faculties known as abhidhā or the root-meaning and lakshanā or the metaphorical meaning. The metaphorical meaning may be taken into consideration only when the root-meaning of the word becomes un-intelligible.

After thoroughly studying all the scriptures and knowing the self-revealed spiritual evidence of the Vedas to be the supreme among all others, we are presenting these aphorisms termed as "Sri Amnāya Sutra" ॥ 1 ॥

ओं हरिः॥ तत्वमेकमेवाद्वितीयम् ॥ हरिः ओं ॥ २ ॥

छान्दोग्ये। सदेवसौम्यदमग्र आसीदेकमेवाद्वितीयम् । बृहदारण्यके । पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ।। श्रीमद्भागवते । अहमेवासमेवाग्रे नान्यद् यत् सदसत् परं पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्म्यहं । श्री चैतन्य चरितामृते श्रीमन्महाप्रभुः । कृष्णेर स्वरूपविचार शुन सनातन । अद्वय ज्ञान तत्व व्रजे व्रजेन्द्रनन्दन ।। २ ।।

The Supreme Reality is the One without second ॥ 2 ॥

ओं हरिः ॥ नित्यं अचिन्त्य शक्तिकम् ॥ हरिः ओं ॥ ३ ॥

श्वेताश्वतरे। विचित्र शक्तिः पुरुषः पुराणो चान्येषां शक्तयस्तादृशस्युः । एको वशी सर्वभूतान्तरात्मा सर्वान् देवानेक एवानुविष्टः ।।

हयशीर्ष पंचरात्रे । परमात्मा हरिदेवस्तच्छक्तिः श्रीविहोदिता । श्रीदेवी प्रकृतिः प्रोक्ता केशवः पुरुषः स्मृतः ।। श्री जीव गोस्वामी । सर्वेषां भावानां पावकस्योष्णतावदचिन्त्यज्ञानगोचराः शक्तयः सन्त्येव । ब्रह्मणस्ता स्वभावभूताः स्वरूपादभिन्न शक्तयः ।। ३ ।।

That Reality is eternally existent and also endowed with inconceivable infinite Potency. ॥ 3 ॥

ओं हरिः ॥ नित्यं सविशेषम् ॥ हरिः ओं ॥ ४ ॥

श्वेताश्वतरे । स वृक्ष कालाकृतिभिः परोऽन्यो यस्मात् प्रपंचः परिवर्त्तते यं । धर्मावहं पापनुदं भगेशं ज्ञात्वात्मस्थं अमृतं विश्वधाम ॥ ज्ञान शक्तिवलैश्वर्य वीर्य तेजांस्यशेषतः । भगवच्छब्दवाच्यानि विना हेयैर्गुणादिभिः ॥ श्री रूपगोस्वामी । सदा स्वरूप संप्राप्तः सर्वज्ञो नित्यनूतनः । सच्चिदानन्दसान्द्रांगः सर्व सिद्धि निषेवितः ॥ ४ ॥

The Reality is eternally endowed with transcendental qualifications. ‖ 4 ‖

ओं हरिः ॥ नित्यं निर्विशेषंच ॥ हरिः ओं ॥ ५ ॥

कठे । अशब्द मस्पर्शमरूपमव्ययं तथाऽरसन्नित्य मगंध वच्चयत् । अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ हरिवंशे । ब्रह्मतेजोमयं दिव्यं महद् यद्दृष्टवानसि । अहं स भरत श्रेष्ठमभेजस्तत् सनातनम् ॥ श्रीमन्महाप्रभु । निर्विशेष तारे कहे येइ श्रुतिगण । प्राकृत निषेधि करे अप्राकृत स्थापन ॥ ५ ॥

The Supreme Reality is simultaneously unqualified ‖ 5 ‖

ओं हरिः ॥ विरुद्ध धर्म सामंजस्यं तदचिन्त्य शक्तित्वात् ॥ हरिः ओं ॥६॥

श्वेताश्वतरे । अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ॥ स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्रचं पुरुषं महान्तं । कौर्मे । ऐश्वर्य योगाद् भगवान् विरुद्धार्थोऽभिधीयते । तथापि दोषाः परम नैवाहार्याः कदाचनः ॥ श्री जयतीर्थ मुनिः । न केवलं सामान्यतो बिचित्र शक्तिरीश्वरः किन्तु सर्वविषये सर्वदा विद्यमान विचित्र शक्तिः ॥ श्री जीवः । धर्म एव धर्मित्वं निर्भेद एव नाना भेदवत्वं अरूपित्व एव रूपित्वं व्यापकत्व एव मध्यमत्वं इति परस्पर विरुद्धानन्त गुणनिधिः ॥ ६ ॥

Owing to the inconceivable potency of the Supreme, both the mutually opposite characters of qualifying and non-qualifying natures are perfectly assimilated in the Supreme, beyond the scope of any controversy. ‖ 6 ‖

ओं हरिः ॥ सविशेषत्वमेव बलवदितरानुपलब्धे ॥ हरिः ओं ॥ ७ ॥

ऋग्वेद संहितायां । तद्विष्णो परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततं तद्विप्रासो विपन्यवो जागृवांसः समिंधते । विष्णोर्यत् परमं पदं । महावराहे । सर्वे नित्याः शाश्वताश्च देहाद्यस्य परात्मनः । हेयोपादेय रहिताः नैव प्रकृतिजा क्वचित् ।। परमानन्दसन्दोह ज्ञान मात्राच सर्वतः देह देहि भिदा चात्र नेश्वरे विद्यते क्वचित् ।। श्रीजीवः । अखण्ड तत्वरूपो भगवान् सामान्याकारस्य स्फूर्ति लक्षणत्वेन स्वप्रभाकारस्य ब्रह्मणोप्याश्रय इति युक्त मेव ।। ७ ।।

Qualified phase of the Supreme Reality is the most prominent among the both, since the unqualified state is incomprehensible. ॥ 7 ॥

ओं हरिः ॥ स्वरूप-तद्रूपवैभव-जीव-प्रधान-रूपेण तच्चतुर्द्धा ॥ हरिः ओं ॥ ८ ॥

श्वेताश्वतरे । स विश्वकृद्विश्वविदात्मयोनिः कालकारोगुणी सर्वविद्यः । प्रधान क्षेत्रज्ञपतिर्गुणेशः संसारमोक्षस्थितिबन्धहेतुः । भागवते । भक्ति योगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत् पुरुषं पूर्णं मायांच तदपाश्रयाम् ।। यया सम्मोहितो जीव आत्मानं त्रिगुणात्मकम् । परोपि मनुतेऽनर्थं तत्कृतंचाभिपद्यते ।। श्री जीवः । एक मेवं परमं तत्वं स्वाभाविकाचिन्त्य शक्त्या सर्वदैव स्वरूप तद्रूपवैभव-जीवप्रधानरूपेण चतुर्धावतिष्ठते ।। ८ ।।

That super prominent qualified phase of the Supreme is eternally existent in the four fold forms of Swarupa (divine Form), Tadrupa Vaibhava (divine variegatedness), Jiva (individual souls) and Pradhāna (Māya, material cause of the phenomenal universe). ॥ 8 ॥

ओं हरिः ।। अचिन्त्य भेदाभेदात्मकं ।। हरिः ओं ॥ ९ ॥

इति श्री आम्मायसूत्रे सम्वन्धतत्व निरूपणे शक्तिमत्तत्वप्रकरणं समाप्तं ।।

कठे। एको वशी सर्व भूतान्तरात्मा एकं रूपं बहुधा यः करोति। तमात्मस्थं येऽनुपश्यन्ति धीरा स्तेषां सुखं शाश्वतं नेतरेषां ।। भागवते । यथा महान्ति भूतानि भूतेषूच्चावचेष्वनु । प्रविष्टान्यप्रविष्टानि तथा तेषु न तेष्वहं ।। पाद्मे । अचिन्त्ययैव शक्त्यैव एकोऽवयववर्जितः ।

आत्मानं बहुधा कृत्वा क्रीडते योग सम्पदा ।। श्री जीवः । स्वमतेत्व-चिन्त्य-भेदाभेदावेव ।

इति शक्तिमत्तत्व प्रकरण सूत्र भाष्यं समाप्तं ।। ९ ।।

These four types of eternal revelations are simultaneously distinct and non-distinct from each other, which is a supra-logical fact. ॥ 9 ॥

शक्तिप्रकरणम्

ओं हरिः ॥ ह्लादिनी-सन्धिनी-सम्बिदिति पर शक्तेः प्रभावत्रयम् ॥ हरिः ओं ॥ १० ॥

श्वेताश्वतरे । न तस्य कार्यं करणंच विद्यते नतत् समश्चाभ्यधिकश्च दृश्यते परास्य शक्तिर्विविधैव श्रूयते स्वाभाविकीज्ञान बल क्रियाच ।। विष्णुपुराणे-ह्लादिनी सन्धिनी सम्बित् स्त्वय्येका सर्वसंस्थितौ। ह्लादतापकरी मिश्रा त्वयि नो गुणवर्जिते ।। श्री चैतन्यचरितामृते । सच्चित् आनन्दमय ईश्वर स्वरूप । तिन अंशे चिछक्ति हय तिन रूप ।। आनन्दांशे ह्लादिनी सदंशे सन्धिनी। चिदंशे सम्बित् यारे कृष्ण ज्ञान मानि ।। १० ।।

Hlādini, Sandhini and Sambit—these three are the dominating faculties of the one Parāshakti. ॥ 10 ॥

ओं हरिः ॥ सैव स्वतोऽन्तरंगा-बहिरंगा-तटस्था ॥ हरिः ओं ॥ ११ ॥

श्वेताश्वतरे । तेध्यान योगानुगता अपश्यन् देवात्मशक्ति स्वगुणैर्निगूढां ।। अजामेका लोहित कृष्णशुक्लां । समाने वृक्षे पुरुषो निमग्नो अनीशया शोचति मुह्यमानः । विष्णुपुराणे । विष्णुशक्तिः पराप्रोक्ता क्षेत्रज्ञाख्या तथाऽपरा । अविद्या कर्मसंज्ञान्या तृतीयो शक्तिरिष्यते ।।

श्री जीव: । शक्तिश्च सात्रिधा अन्तरंगा तटस्था बहिरंगाच । श्री कविराज: । चिच्छक्ति जीवशक्ति आर मायाशक्ति ।। ११ ।।

The same Parashakti acts as Antarangā, Bahirangā and Tatastha. ‖ 11 ‖

ओं हरि: ॥ तद्वीक्षणाच्छक्तिरेव क्रियावती ॥ हरि: ओं ॥ १२ ॥

इति श्री आम्नायसूत्रे सम्बन्ध तत्व निरूपणे शक्ति प्रकरणं समाप्तं।

प्रश्नोपनिशदि । स ईक्षां चक्रे ।। ऐतरेये । स ईक्षत लोकान्नु सृजा इति । स इमान् लोकानसृजत ।। वामनपुराणे । तत्र तत्र स्थितो विष्णु स्तत्तच्छक्ती: प्रबोधयन् । एका एव महाशक्ति: कुरुते सर्वमंजसा ।। श्री भगवद् गीतायां । मयाध्यक्षेण प्रकृति: सूयते सचराचरं । हेतुनानेन कौन्तेय जगद्विपरिवर्तते ।। श्री मन्महाप्रभु । शक्ति प्रधान कृष्ण इच्छाय सर्वकर्ता । जडरूपा प्रकृति नहे ब्रह्माण्ड कारण । मायाद्वारे सृजे तेहँ ब्रह्माण्डेर गण ।। १२ ।।

इति श्री आम्नायसूत्र भाष्ये शक्तिप्रकरण भाष्यं समाप्तं ।

The shakti or the Divine Potency becomes activated by means of the Glance of the Qualified Supreme Principle. ‖ 12 ‖

स्वरूप प्रकरणं

ओं हरि: ॥ स्वरूपं त्रिविधम् ॥ हरि: ओं : ॥ १३ ॥

श्वेताश्वतरे । उद्गीतमेतत् परमन्तु ब्रह्मतस्मिन् स्त्रयं सुप्रतिष्ठिताक्षरंच । तत्रान्तरं ब्रह्मविदो विदित्वा लीना ब्रह्मणि तत्परा योनि मुक्ता: । भागवते । वदन्ति तत्तत्वविदस्तत्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्दयते ।। श्री मन्महाप्रभु । ज्ञान योग भक्ति तिन साधनेर वशे । ब्रह्म आत्मा भगवान त्रिविध प्रकाशे ।। १३ ।।

The Divine Principle is realised in three different attributes. ‖ 13 ‖

ओं हरिः ॥ ज्ञाने चिन्मात्रं ब्रह्म ॥ हरिः ओं ॥ १४ ॥

तलवकारे । यद्वाचानभ्यूदितं यन्मनसा नमनुते यच्चक्षुषा न पश्यन्ति यच्छ्रोत्रेण न शृणोति यत् प्राणेन न प्राणिति तदेव ब्रह्म तं विद्धि ।। मान्डूक्ये सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म सोऽयमात्मा चतुष्पात् ।। गीतायां । ब्रह्मणोहि प्रतिष्ठाह ममृतस्याव्ययस्यच । शाश्वतस्य च धर्मस्य सुखमैकान्तिकस्यच ।। श्रीमन्महाप्रभु । ब्रह्म अंगकान्ति ताँर निर्विशेष प्रकाशे । सूर्य येन चर्मचक्षे ज्योतिर्मय भासे ।। १४ ।।

In the performance of gnosticism the Divinity is realised as the unqualified transcendental Brahman. ॥ 14 ॥

ओं हरिः ॥ योगे विश्वमय परात्मा ॥ हरिः ओं ॥ १५ ॥

ऐतरेये । आत्मा वा इदमेक एवाग्र आसीत् । नान्यत् किंचन निषत् ।। श्वेताश्वतरे । अंगुष्ठमात्रः पुरूषोऽन्तरात्मा सदा जनानां हृदये सन्निविष्टः । हृदा मन्वीशो मनसाभिक्लिप्तो यत्रतद्विदुरमृतास्ते भवन्ति ।। नारदीयतंत्रे । विष्णोस्तु त्रीणि रूपाणि षुरूषाखान्यथो विदुः । प्रथमं महतः स्त्रष्टृ द्वितीयं त्वण्ड संस्थितं । तृतीयं सर्व भूतस्थं ताविज्ञात्वा विमुच्यते ।। श्री मन्महाप्रभु । परमात्मा येँहो तिँहो कृष्णेर एक अंश आत्मार आत्मा हन कृष्ण सर्व अवतंस ।। १५ ।।

In the performance of Astānga Yoga, the Divine principle is realised as the immanent Paramātman ॥ 15 ॥

ओं हरिः ॥ तदवताराह्यसंख्या ॥ हरिः ओं ॥ १६ ॥

चतुर्वेद शिखायां । वासुदेवः संकर्षणः प्रद्युम्नोऽनिरुद्धोऽहं मत्स्यः कूर्मः वराहो नृसिंहो वामनो रामः रामो बुद्ध कल्किरहमिति ।। भागवते । अवताराह्यसंख्येया हरेः सत्वनिधेर्द्विजाः । यथा विदासिनः कूल्याः सरसः स्युः सहस्रशः ।। श्रीमन्महाप्रभु । पुरुषावतार एक लीलावतार आर । गुणावतार आर मन्वन्तरावतार ।। युगावतार आर शक्त्या-वेशावतार ।। १६ ।।

Innumerable are the Manifestations of the Paramatman ॥ 16 ॥

ओं हरिः ॥ सर्वे चिच्छक्तिमन्तो महेश्वराः ॥ हरिः ओं ॥ १७ ॥

चतुर्वेद शिखायां नैवेते जायन्ते नैतेषामज्ञानबन्धो न मुक्तिः। सर्व एषह्येते पूर्णा अजरा अमृताः परमाः परमानन्द इति ।। वाराहे । स्वांशश्चाथो विभिन्नांश इति द्वेधांश इष्यते ।। त्रैलोक्य सम्मोहन तन्त्रे। धर्मार्थकाममोक्षानामीश्वरो जगदीश्वरः। सन्ति तस्य महाभागा अवताराः सहस्रशः ।। श्री मन्महाप्रभु । मायातीत परव्योम सवार अवस्थान । विश्वे अवतरि धरि अवतार नाम ।। १७ ।।

All the Divine Manifestations like Amshāvatāra, Lilāvatāra, Yugāvatāra etc are the Supreme Lords endowed with the transcendental Potency viz Chit shakti. ॥ 17 ॥

ओं हरिः ॥ भक्तौ पूर्णपुरुषो भगवान् ॥ हरिः ओं ॥ १८ ॥

श्वेताश्वतरे। वेदाहमेतं पुरुषं महान्तं आदित्य वर्णं तमसः परस्तात्। तमेव विदित्वातिमृत्युमेति नान्यः पन्था विद्यतेऽयनाय ।। गर्ग संहितायां। पूर्णः पूराणः पुरुषोत्तमोत्तमः परात्परो यः पुरुषः परमेश्वरः। स्वयं सदानन्दमयं कृपाकरं गुणाकरं तं शरणं व्रजाम्यहम् ।। श्री निम्बादित्य स्वामी । स्वभावतोऽपास्त समस्त दोषमशेष कल्याण गुणैकराशि । व्यूहांगिनं ब्रह्मपरं वरेण्यं ध्यायेमकृष्णं कमलेक्षणं हरिं ।। १८ ।।

In the performance of Shuddha-Bhakti or unalloyed devotion, the Supreme Reality is Realised as Bhagavān, the fullest embodiment of Divine Personality ॥ 18 ॥

ओं हरिः ॥ औदार्य-माधुर्यैश्वर्यभेदेन तत् स्वरूपमपि त्रिविधम् ॥ हरिः ओं ॥ १९ ॥

श्वेताश्वयरे । तमीश्वराणां परमं महेश्वरं तं देवतानां परमंच दैवतं पतिं पतीनां परमं परस्तात् विदाम देवं भुवनेशमीडयं ।। महान् प्रभुर्वैपुरुषः सत्वस्यैषः प्रवर्तकः। सुनिर्मलामिमां प्राप्तिमीशानो ज्योतिरव्ययः ।। गोपालोपनिषदि । सत्पुण्डरीकनयनं मेघाभं वैद्युताम्बरम् । द्विभुजं मौनमुद्राढ्यं वनमालिनमीश्वरं ।। मनुः । प्रशासितारं सर्वेषां अनीयांस मनोरपि । रुक्माभं स्वप्नधीगम्यं विद्यात्तं पुरुषं परं । भागवते। न यत्र

कालोऽनिमिषां परः प्रभुः। नारद पंचरात्रे। मणिर्यथा विभागेन नीलपीतादिभिर्युतः। रुपभेदमवाप्नोति ध्यानभेदात्तथाच्युतः।। श्री चैतन्यचरितामृते। सेइ नारायण कृष्णेर स्वरूप अभेद ।। सेइत गोविन्द साक्षाच्चैतन्य गोसाँई। जीव निस्तारिते ऐछे दयालु आर नाइ।। श्री चैतन्य चन्द्रोदय नाटके श्रीमदद्वैत प्रभु। नवकुवलयदाम श्यामलो वामजंघा हिततदितर जंघः कोऽपिदीव्यः किशोरः। त्वमिव स स इवत्वं गोचरोनैव भेदः कथय रूप्यमहोमे जाग्रतः स्वप्न एषः।। १९ ।।

That Bhagavan is realised in three different Forms called as of Aishwarya (Majesty), Madhurya (Sweetness), and Audarya (Munificence) ‖ 19 ‖

ओं हरिः॥ स्वेन धाम्नात्मशक्त्याच सोऽप्यवतरति॥ हरिः ओं ॥ २० ॥

इति श्री आम्नायसूत्रे सम्बन्ध तत्व निरूपणे स्वरूप प्रकरणं समाप्तं।

चैतन्योपनिषदि। गैरः सर्वात्मा महापुरुषो महात्मा महायोगी त्रिगुणातीत सत्वरूपो भक्ति लोके काश्यतीति।। तलबकारे। तद्वैषां विजज्ञो तेभ्यो प्रादुर्बभूव। तस्मात्तिरोदधे कालिकापुराणे देवी स्तुतौ तस्य ब्रह्मादयो देवा मुनयश्च तपोधनाः नविवृण्णन्ति रूपाणि वर्णनीयः कथं स मे।। श्री गोविन्द दासस्य प्रार्थना। हरि हरि बड दुःख रहल मरमे। गौर कीर्तन रसे जगजन मातल, वंचित मो हेन अधमे। व्रजेंद्र-नन्दन येइ शचीसुत भेल सेइ, वलराम हइल निताइ।। दीन हीन यत छिल, हरिनामे उद्धारिल, तार साक्षी जगाई माधाई। हेन प्रभु श्रीचरणे रति ना जन्मिल केने, ना भजिलाम हेन अवतार।। दारुण विषय विषे, सतत मजिया रनु. मुखे दिनु ज्वलन्त अंगार।। एमन दयालु दाता, आर ना पाइव कोथा, पाइया हेलाय हाराइनु। गोविन्द दासिया कय, अनले पुडिनु नय, सहजेइ आत्मघाति हइनु।। ।।२०।।

इति स्वरूप प्रकरण भाष्यं समाप्तं।

Divine Manifestations of Bhagawan descend to this mundane world, along with His transcendental abode by the power of His own Internal Potency ‖ 20 ‖

धाम प्रकरणम्

ओं हरिः ॥ तत्तत् स्वरूप वैभवं धामनिचयं ॥ हरिः ओं ॥ २१ ॥

मुण्डके। सत्ये न लभ्यस्तपसा ह्येष आत्मा सम्यक् ज्ञानेन ब्रह्मचर्येण नित्यं। अन्तः शरीरे ज्योतिर्मयोहि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः। ब्रह्माण्डपुराणे। सिद्धलोकस्तु तमसः पारे यत्र वसन्ति हि। सिद्धा ब्रह्मसुखे मग्ना दैत्याश्च हरिणा हताः॥ श्री कविराज गोस्वामी। सन्धिनीर सार अंश शुद्ध सत्व नाम। भगवानेर सत्ता हय ताहाते विश्राम॥ २१॥

Every Divine Manifestation is associated with the respective abode of the Supreme Reality. ॥ 21 ॥

ओं हरिः ॥ ज्योतिर्ब्रह्मणः ॥ हरिः ओं ॥ २२ ॥

मुण्डके। तेषामेवैष ब्रह्मलोका येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितं। भागवते। ऋषयो वात रसना श्रमणा ऊर्ध्वमन्थिनः। ब्रह्माख्यं धाम ते यान्ति शान्ताः सन्यासिनोऽमलाः। चरितामृते। वैकुण्ठ बाहिरे एक ज्योतिर्मय मण्डल। कृष्णेर अंगेर प्रभा परम उज्वल॥ निर्विशेष ज्योतिर्विम्ब बाहिरे प्रकाश। सायुज्येर अधिकारी ताँहा पाय लय॥ २२॥

Divine Effulgence is the abode of Brahman ॥ 22 ॥

ओं हरिः ॥ विश्वं परमात्मनः ॥ हरिः ओं ॥ २३ ॥

कठे। यदिदं किंच जगत् सर्वं प्राण एजति निःसृतं। महद्भयं वज्रमुद्यतं यत्र तद्विदुरमृतास्ते भवन्ति। भयादस्याग्निस्तपति भयात्तपति सूर्यः। भयादिन्द्रश्च वायुश्च मृत्युर्धावति पंचमः॥ पाद्मे। त्रिपाद विभूते र्धामस्तत्रिपाद्भूतं हि तत्पदं। विभूतिर्मायिकी सर्व प्रोक्ता पादात्मिका मतः॥ श्री कविराज। अन्तरात्मा रूपे तिँहो जगत् आधार॥ प्रकृति सहित ताँर उभय सम्बन्ध। तथापि प्रकृति सह नाहि स्पर्श गन्ध॥ २३॥

Universe is the abode of Paramatman ॥ 23 ॥

ओं हरिः ॥ परव्योम भगवतः ॥ हरिः ओं ॥ २४ ॥

इति श्री आम्नायसूत्रे सम्बन्धतत्व निरूपणे धाम प्रकरणं समात्तं ।

तैत्तिरिये । ॐ ब्रह्म विदाप्नोति परं । सत्यं ज्ञानमनन्तं ब्रह्म यो वेद निहितं गुहातां परमे व्योमन् सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चितेति ।। गीतायां । नतद् भासयते सूर्यो न शशांको न पावकः । यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ।। पाद्मे । तस्याः पारे परव्योम त्रिपाद्भूतं सनातनं । अमृतं शाश्वतं नित्यमनन्त परमं पदं ।। श्री कविराज । प्रकृतिर पार परव्योम नाम धाम । ताहार उपरिभागे कृष्ण लोक रूयाति । सर्वोपरि श्री गोकुल ब्रजलोक नाम । गोलोकस्य श्वेतद्वीपे वृन्दावन धाम ।। २४ ।।

Paravyoma Vaikuntha is the transcendental abode of Bhagawān ‖ 24 ‖

बहिरंगामाया वैभव प्रकरणम् ।

ओं हरिः ॥ स्वरूपवैभव प्रतिच्छवि रूपा माया ॥ हरिः ओं ॥ २५ ॥

श्वेताश्वतरे । नतत्र सूर्यो भाति न चन्द्र तारकं नेमे विद्युतो भान्ति कुतोऽयमग्निः । तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ।। भागवते । इदं हि विश्वं भगवानिवेतरो यतो जगत् स्थान निरोध-सम्भवाः । तद्धिस्वयं वेदभावांस्तथापिते प्रदेश मात्रं भवतः प्रदर्शितं ।। श्री जीवः । बहिरंगया माययाख्याया प्रतिच्छविगत वर्णसावल्यस्थानीय बहिरंगवैभवजडात्मप्रधानरूपेण । आभासोज्योतिर्बिम्बस्य स्वीय प्रकाशात् व्यवहित प्रदेशे कथंचिदुच्छलितः प्रतिच्छवि विशेषः ।। २५ ।।

Māya is the reflected image of the eternally manifested Divine abode. ‖ 25 ‖

ओं हरिः ।। प्रधानादि पदवाच्या ।। हरिः ओं ।। २६ ।।

वृहदारण्यके । अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।। श्वेताश्वतरे । क्षरं प्रधानमिति । महा संहितायां श्रीभूदुर्गेति याभिन्ना जीवमाया-महात्मनः । आत्ममाया तदिच्छास्याद् गुणमाया जडात्मिका ।

श्री निम्बादित्य स्वामी । माया प्रधानादि पद प्रवाच्या शुक्लादि भेदा समेपि तत्र ।। श्री जीवः । तस्याप्याभासाख्यत्वमपि ध्वनितं ।। २६ ।।

Maya is also denoted by the terms 'Pradhāna' etc. ‖ 26 ‖

ओं हरिः ॥ गुणात्मिका स्थूललिंगाभ्यां चिदावरणीच ॥
हरिः ओं ॥ ॥ २७ ॥

श्वेताश्वतरे । अष्टकैः षड्भिर्विश्वरूपैक पाशं त्रिमार्गभेदं द्विनिमित्तैकमोहं ।। मार्कण्डेयपुराणे । तन्नात्र विस्मयःकार्यो योगनिद्रा जगत्पतेः । महामायां हरेश्चैतत् तया संमोह्यते जगत् । गीतायां । दैवी ह्येषा गुणमयी मम माया दुरत्यया । श्री जीवः । यद्यपीयं बहिरंगा तथाप्य स्यान्तटस्थ शक्तिमयमपि जीवमावरितुं सामर्थ्यमस्तीति । इयमपि जीवज्ञानमावृणोति ।। २७ ।।

Satwaguna, Rajoguna and Tamoguna are the nature of Māyā, by which it encovers the sentient spirits through gross and subtle bodies. ‖ 27 ‖

ओं हरिः ।। तस्मिन् देशकालकर्मादि जडव्यापार विशेषाः ।।
हरिः ओं ।। ।। २८ ।।

श्वेताश्वतरे-छंदांसि यज्ञा क्रतवो व्रताणि भूतं भव्यं यच्च वेदो वदन्ति । यस्मान् मायी सृजते विश्वमेतत् तस्मिश्चान्यो मायया सन्निरूद्धं ।। भागवते । सा वा एतस्य संद्रष्टुः शक्तिः सद सदात्मिका । माया नाम सहाभाग ययेदं निर्ममे विभुः । श्री बलदेव विद्याभूषणः । प्रकृतिः सत्वादिगुण साम्यावस्था तमो मायादि शब्द वाच्या कालन्तु निमित्त भूतो जडद्रव्य विशेषः कर्मतु जड मदृष्टादि व्यपदेश्यमनादि विनाशीच ।। २८ ।।

Non-sentient things like space, time, action (karma) etc., are constituted in that Māyā. ‖ 28 ‖

ओं हरिः ॥ बहिरंग वैचित्रन्तु अन्तरंग वैचित्र विकृतिः ।।
हरिः ओं ॥ ॥ २९ ॥

इति श्री आम्नायसूत्रे संबन्धतत्व निरूपणे बहिरंगमाया वैभव प्रकरणं समाप्तं ।

मुण्डके। अस्मिन् द्यौः पृथिवी चान्तरीक्ष मोतं मनः सह प्राणैश्च सर्वैः तमेवैकं जानथः आत्मान मन्यावाचो विमुंचथ अमृतस्यैषः प्रभुः।। एतस्यैवानन्दस्यान्यानि भूतानि मात्रामुपजीवन्ति ।। भागवते । भूतानां नभ आदिनां यद्यद्भव्यावरावरं । तेषां परानुसंसर्गात् यथा संख्यं गुणान् विदुः।। श्री मन्महाप्रभु। यैछे सूर्येर स्थाने भासये आभास। सूर्य विना स्वतः तार ना हय प्रकाश ।। विद्यापति ठाकुरेर अप्राकृत वृन्दावन वर्णन । वहिरंग प्राकृत वैचित्र इहार विकृति । नव वृन्दावन, नवीन तरूगण, नव नव विकशित फूल । नवीन वसन्त नवीन मलयानिल, मातल नव अलिकुल । विहरइ नउल किशोर कालिन्दि पुलिन, कुंज नव शोभन, नव नव प्रेम विभोर । नवीन रसाल, मुकुल मधु मातिया नव कोकिल कुल गाय, नव युवतीगण, चित उमतायइ नव रसे कानने धाय । नव युवराज, नवीन नागरी मिलये नव नव भाति । निति निति ऐछन, नव नव खेलन विद्यापति मति माति इति ।। २९ ।।

इति वहिरंगमाया वैभवप्रकरण भाष्यं समाप्तं ।

Phenomenal variegatedness of the external Māyā is the perverted reflection of the transcendental variegatedness. ‖ 29 ‖

जीवतत्व प्रकरणम् ।

ओं हरिः ॥ परात्म सूर्यकिरण परमाणवो जीवाः ॥ हरिः ओं ॥ ३० ॥

वृहदारण्यके । यथाग्ने क्षुद्रा विस्फुलिंगा व्युच्चरन्ति एवमेवास्मा दात्मन सर्वाणि भूतानि व्युच्चरन्ति।। श्वेताश्वतरे । वालाग्र शतभागस्य शतधा कल्पितस्य च । भागो जीवः सविज्ञेयः सचानन्ताय कल्पचते ।। गीतायां । भूमिरापोनलो वायु खं मनो बुद्धिरेवच । अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ।। अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे परां - जीवभूतां महावाहो ययेदं धार्यते जगत् ।। श्री मन्महाप्रभु। जीवेर स्वरूप हय कृष्णेर नित्य दास । कृष्णेर तटस्थशक्ति भेदाभेदप्रकाश ।। सूर्यांशु किरण येन अग्नि ज्वाला चय ।। ३० ।।

Individual souls are the atomic rays of 'Paramatman-the spiritual Sun. ‖ 30 ‖

ओं हरिः ॥ उभय वैभवयोग्यास्तटस्थ धर्मात् ॥ हरिः ओं ॥ ३१ ॥

बृहदारण्यके । अस्य वा एतस्य पुरूषस्य द्वे एव स्थाने भवत इदञ्च परलोक स्थानञ्च सन्धं तृतीयं स्वं ।। भागवते । तस्मात् भवद्भिः कर्तव्यं कर्मणां त्रिगुणात्मानां ।। बीजनिर्हरणं योगः प्रवाह परमो धियः ।। श्री निम्बादित्य स्वामी । अनादि माया परिमुक्त रूपं त्वेनं विदुर्वै भगवत् प्रसादात् । बद्धञ्च मुक्तञ्च किल बद्ध मुक्तं प्रभेद बाहुल्यं तथापि बोध्यं ।। ३१ ।।

Because of their marginal character, the jiva-souls are capable of serving either in the transcendental abode of the Supreme Lord, or in the phenomenal universe of Māyā. ॥ 31 ॥

ओं हरिः ॥ स्वरूपतः शुद्ध चिन्मयाः ॥ हरिः ओं ॥ ३२ ॥

बृहदारण्यके । स्वप्नेन शरीरमपि प्रहत्या सुप्तः सुप्तानभिचाकशाति शुक्रमादाय पुनरेति स्थानं हिरण्मयं पुरूष एक हंसः । भागवते । आत्मा नित्योऽव्यय शुद्ध एकः क्षेत्रज्ञ आश्रयः । अविक्रियः स्वदृग्घेतुर्व्यापकोऽसंगानावृतः । श्री शंकराचार्य स्वामी । अतः स्थितंचैतत् न्यायतो नित्यं स्वरूपं चैतन्य ज्योतिष्टमात्मनः ।। ३२ ।।

Essential nature of the jive-souls is purely transcendental ॥ 32 ॥

ओं हरिः ॥ अस्मदर्थाः ॥ हरिः ओं ॥ ३३ ॥

श्वेताश्वतरे । अंगुष्ठमात्रो रवितुल्य रूपो संकल्पाहंकार समन्वितो यः । बुद्धेर्गुणे नात्मगुणेन चैव आराग्र मात्रोप्यपरोपि दृष्टः ।। पाद्मोत्तरखण्डे । अहमर्थोऽव्ययः क्षेत्री भिन्नरूपः सनातनः । अदाह्योऽच्छेद्य अक्लेद्य अशोष्याक्षय एव च । एवमादिगुणैर्युक्तः शेषभूतः परस्यवै ।। श्रीमन्महाप्रभु । विभिन्नांश जीव ताँर शक्तिते गणन ।। सेइ विभिन्नांश जीव दुइ त प्रकार । एक नित्य मुक्त एक नित्य संसार ।। ३३ ।।

Every jiva-soul is an atomic sentient principle endowed with individual ego. ॥ 33 ॥

ओं हरिः ॥ ज्ञान ज्ञातृत्व गुणकाश्च ॥ हरिः ओं ॥ ३४ ॥

मुण्डके । एषोऽनुरात्मा चेतसा वेदितव्यो यस्मिन् प्राण पंचधा सन्निवेश। प्राणैश्चित्तं सर्वमेतं प्रजानां यस्मिन् विशुद्धे विभात्येष आत्मा ॥ भागवते । विलक्षण: स्थूल सूक्ष्माद्देहादात्मेक्षिता स्वदृक् । यथाग्निदारूणो दाह्योद्दाहकोन्य: प्रकाशक: ज्ञोऽतएव इति । वेदान्त सूत्रं तद्भाष्ये श्री बलदेव: । ज्ञ एव आत्मा ज्ञानस्वरूपते सति ज्ञातृस्वरूप: ॥ ३४ ॥

Jiva-souls are endowed with the nature of-knowledge and the knower (by which it can know itself and the Suprme Reality). ॥ 34 ॥

ओं हरिः ॥ परेशवैमुख्यात्तेषामविद्याभिनिवेशः ॥ हरिः ओं ॥ ३५ ॥

मुण्डके । द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते तयोरन्यं पिप्पलं स्वाद्वत्त्यन्यश्नन्नन्योऽभिचाकशीति ॥ समाने वृक्षे पुरूषो निमग्नोऽनिषया शोचति मुह्यमान: । जुष्टं यदा पश्यत्यन्यमीशमन्य महिमानमेति वीतशोक: ॥ भागवते । भयं द्वितीयाभिनिवेशत: स्यादीशादपेतस्य विपर्यय: स्मृति: ॥ श्री नयनानन्द दास । कलि घोर तिमिरे गरासल जगजन धरम करम बहुदूर । असाधने चिन्तामणि, विधि मिलाउल आनि, गोरा वड दयार ठाकुर ॥ भाइरे भाइ गोरा गुण कहने ना याय । कत शतआनन, कत चतुरानन, वरणिया उर नाहि पाय ॥ चारि वेद षड दरशन पडिया से यदि गौरांग नाहि भजे । किवा तार अध्ययन, लोचन विहीन येन, दर्पणे किवा तार काजे ॥ वेद विद्या दुइ, किछुइ ना जानत, से यदि गैरांग जाने सार । नयनानन्द भणे सेइ से सकल जाने सर्वसिद्धि करतले तार ॥ ३५ ॥

Because of their aversion to the Supreme Lord, the fallen jiva-souls are entangled in the nescience of Māyā. ॥ 35 ॥

ओं हरिः ॥ स्व स्वरूप भ्रमः ॥ हरिः ओं ॥ ३६ ॥

बृहदारण्यके । तद्यथा तृण जलायूका तृणस्यान्तं गत्वाऽन्यमाक्रम्यात्मानमुपसंहरत्येवाय मात्मेदं शरीरं निहत्या विद्यां गमयित्वाऽन्य माक्रम्यात्मानमुपसंहरति । अयमात्मेदं शरीरं निहत्याऽविद्या गमयित्वा-

न्यन्नवतरं कल्याणतरं रूपं कुरुते पित्र्यं वा गान्धर्वं वा देवं प्राजापत्यं वा ब्राह्मं वान्येषां वा भूतानां ।। भागवते । जन्तुर्वैभव एतस्मिन् यां यां योनिमनुव्रजेत् । तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ।। आत्म जाया सुतागारं पशुद्रविण वस्तुषु निरूढमूलहृदय आत्मानं बहु मन्यते ।। श्री चैतन्य चरितामृते । मायामुग्ध जीवेर नाहि कृष्ण स्मृतिज्ञान ।। ३६ ।।

For this very reason they have undergone the illusion of self-oblivion. ॥ 36 ॥

ओं हरिः ॥ विषम काम कर्मबन्धः ॥ हरिः ओं ॥ ३७ ॥

बृहदारण्यके। सवा अयमात्मा यथाकारी यथाचारी तथा भवति। साधुकारो साधु भवति पापकारी पापो भवति पुण्य पुण्येन कर्मणा भवति पापः पापेन ।। भागवते । स दह्यमाना सर्वांग एषामुद्वहनादिना । करोत्यविरतं मूढो दुरितानि दूराशयः ।। श्री मन्महाप्रभु । काम क्रोधेर दास हये तार लाथि खाय ।। ३७ ।।

Therefore, also they have been entangled with the terrific bondage of the activities of desires. ॥ 37 ॥

ओं हरिः ॥ स्थूल लिंगाभिमानजनित संसार क्लेशाश्च ॥
हरिः ओं ॥ ॥ ३८ ॥

कठे। अविद्याया मन्तरे वर्तमानाः स्वयं धीराः पण्डितम्मन्यमाना। दन्द्रम्यमानाः परियन्ति मूढाः अन्धेनैव नीयमाना यथान्धाः ।। भागवते। तत्राप्यजात निर्वेदो भ्रियमान स्वयम्भृतैः । जरयो पातु वैरूप्य मरणाभिमुखोगृहे ।। चरितामृते । अतएव माया तारे देय संसारदुःख ।। कभु स्वर्गे उठाय कभु नरके डूबाय । दण्ड्यजनेर राजा येन नदीते चुबाय ।। ३८ ।।

Although the jiva-souls are unalloyed sentience by their nature, the forgetfulness of the Supreme has put them in a miserable condition of suffering in this universe by identifying themselves with the subtle and gross coverings of mind and body. ॥ 38 ॥

ओं हरिः ॥ तत् साम्मुख्यात् सर्वक्लेशनिवृत्तिः स्वरूप प्राप्तिश्च ॥ हरिः ओं ॥ ३९ ॥

श्वेताश्वतरे । ज्ञात्वादेवं सर्व पाशापहानिः क्षीणैः क्लेशैर्जन्ममृत्यु प्रहानिः ।। मुण्डके । यदा पश्यः पश्यते रूक्मवर्णं कर्तारमीशं पुरूषं ब्रह्मयोनिं । तदा विद्वान् पुण्य पापे विधूय निरंजनः परमं साम्यमुपैति ।। श्री विष्णुधर्मे । जन्मान्तर सहस्रेषु तपोज्ञानसमादिभिः ।। नरानां क्षीण पापानां कृष्ण भक्ति प्रजायते ।। भाभवते । तावद् भयं द्रविण देह सुहृन्निमित्तं शोकस्पृहा परिभवो विपुलश्च लोभा । तावन्ममेत्य सदवग्रह आर्तिमूलं यावन्नतेऽघ्रिमभयं प्रवृणीत लोकः ।। चरितामृते । साधु शास्त्र कृपाय यदि कृष्णोन्मुख हय । सेइ जीव तारे माया ताहारे छाडय ।। ३९ ।।

When the fallen jiva-soul turns towards the Supreme, then again he will become free from all the miseries and his natural character will be obtained. ‖ 39 ‖

ओं हरिः ॥ अन्तरंगोपलब्धिस्तत साम्मुख्यं ॥ हरिः ओं ॥ ४० ॥

इति श्री आम्नायसूत्रे सम्बन्ध तत्व निरूपणे जीवतत्व प्रकरण समाप्तं ।

कठे । इन्द्रियेभ्यः पराह्यर्था अर्थेभ्यश्च परंमनः । मनसश्च परा बुद्धि बुंद्धेरात्मा महान् परः ।। महतः परमव्यक्त मव्यक्तात् पुरूषः परः । पुरूषान्न परं किंचित् सा काष्ठा सा परा गतिः ।। एष सर्वेषु भूतेषु गुडात्मान प्रकाशते । दृश्यते त्वाग्रषा बुद्धया सूक्ष्म दर्शिभिः ।। भागवते । आत्मतत्वावबोधेन वैराग्येन दमेन च । ईयते भगवानेभिः सुगुणो निर्गुणः सदृक् । विलक्षण स्थूल सूक्ष्माद्देहादात्मेक्षिता स्वदृक् । यथाग्निर्दारूण्यो दाह्या दाह कोन्यः प्रकाशकः ।। श्री जीवः । साम्मुख्यं द्विविधं निर्विशेषमयं सविशेषमयंच । तत्र पूर्वं ज्ञानं उत्तरन्तु द्विविधं अहंग्रहोपासनारूपं भक्तिरूपंच ।। चरितामृते । भ्रमिते भ्रमिते यदि साधु वैद्य पाय । ताँर उपदेश मन्त्रे पिशाची पालाय ।। कृष्णभक्ति पाय तबे कृष्ण निकटे याय ।। ४० ।।

इति जीवतत्व प्रकरण भाष्यं समाप्तं

श्री कृष्णचैतन्यार्पणमस्तु ।

Transcendental realisation is obtained in the vicinity of the Supreme Lord. ‖ 40 ‖

जीवगति प्रकरणं ।

ओं हरिः ॥ संसार दशाश्चतस्रः ॥ हरिः ओं ॥ ४१ ॥

बृहदारण्यके । तस्मिन् शुक्ल मूत नीलमाहुः पिंगलं हरितं लोहितंच एष पथा ब्राह्मणा ह्यनुवृत्तः ।। भागवते । अदन्तिचैकं फलमस्य गृध्रा ग्रामे चरा एकमरण्य वासाः । हंसा य एकं बहुरूप मिज्येर्मायामयं वेद स देव वेदं ।। चैतन्य चरितामृते । ऐछे शास्त्र कहे कर्म ज्ञान योग त्यजि । भक्त्ये कृष्ण वश हन भक्त्ये तार भजि ।। ४१ ।।

The fallen jiva souls undergo four types of worldly phases. ‖ 41 ‖

ओं हरिः ॥ अविद्यया कर्मदशा ॥ हरिः ओं ॥ ४२ ॥

कठे । आशा प्रतीक्षे संगतं सूनृतांचेष्टापूर्ते पुत्र पशुंश्च सर्वान् एतद् बृंक्ते पुरूषस्याल्पमेधसो यस्यान्नश्नन् वसति ब्रह्मिणो गृहे ।। अत्रि स्मृतौ ।। इष्टापूर्तंच कर्तव्यं ब्राह्मणेनैव यत्नतः ।। इष्टेन लभ्यते स्वर्गं पूर्ते मोक्ष विधायते एतद्दशायां विंश धर्मशास्त्र विधियः । वेदान्त स्यमन्तके बीजांकुरादि वदनादि सिद्धं कर्मा तत् खलु अशुभं शुभंचेति द्विभेदं । वेदेन निषिद्धनरकस्यानिष्ट साधनं ब्रह्मण हननाद्यशुभं । तेन विहितं काम्यादितु शुभं । तत्र स्वर्गादीष्ट साधनं ज्योतिष्टोमादि काम्यं अकृते प्रत्यवाय जनकं सन्ध्योपासनोग्निहोत्रादि नित्यं । पुत्रजन्माद्यनु बन्धि जातेष्टयादि नैमित्तिकं दुरितक्षयकरं चान्द्रायणादि प्रायश्चित्तमिति शुभं बहुविधं ।। ४२ ।।

Deluded jiva-souls enter the phase of elevationism ‖ 42 ‖

ओं हरिः ॥ विद्यया न्यास दशा ॥ हरिः ओं ॥ ४३ ॥

सहोवाच मैत्रेयी येनाहं नामृतास्यां किमहं तेन कुर्यां ।। याज्ञवल्क्य स्मृतौ ।। सर्वं भूतहितः शान्तस्त्रिदण्डी सकमण्डलुः एकवायः परिव्रज्य

भिक्षार्थी ग्राममाश्रयेत् ।। श्री शंकराचार्यः । तस्मादेते मन्त्रा आत्मनो याथात्म्य प्रकाशनेनात्म विषयं स्वाभाविक कर्मविज्ञानं निवर्तयन्तः शोकमोहादि संसारधर्मविच्छक्ति साधन मात्मैकत्वादि विज्ञान-मुत्पादयन्ति ।। ४३ ।।

By the inductive knowledge of the self, the jiva-soul enters the phase of abnegation. ॥ 43 ॥

ओं हरिः ॥ औदासीन्यान्निर्द्वन्द्वदशा ॥ हरिः ओं ॥ ४४ ॥

तलवकारे । नाहं मन्ये सुवेदेतिनान वेदेति वेदच । योनस्तद्वेद तद्वेद नोन वेदेति वेदच ।। श्रीमद् भगवद् गीतायां । नैव किंचित् करोमीति युक्तो मन्येत तत्ववित् । पश्यन् शृण्वन् जिघ्रन् नशन् गच्छन् स्वप्न स्वसन् । प्रलपन् विसृजन् गृह्णन् उन्मिषन्निमिषन्नापि ।। भागवते । आज्ञायैव गुणान् दोषान् मयादिष्टानपि स्वकान् ।। स लिंगानाश्रमां स्त्यक्त्वाचरेदविधिगोचरः ।। चैतन्य भागवते श्री मन्नित्यानन्दस्य औदासीन्य विषये । अहर्निश भावावेशे परम उद्दाम । सर्व नदीयाय बुले ज्योतिर्मय धाम ।। किवा योगी नित्यानन्द किवा तत्व ज्ञानी । यार येमत इच्छा ना बलये केनि ।। ४४ ।।

Indifference to the both of those phases is productive of an intermediary phase. ॥ 44 ॥

ओं हरिः ॥ भक्तौ सर्वत्रात्म भावदशा ॥ हरिः ओं ॥ ४५ ॥

ईशावास्ये । ईशावास्यमिदं सर्वं यत् किंच जगत्यां जगत् । तेन त्यक्तेन भुंजीथा मा गृध कस्यस्विद्धनं । कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः । एवं त्वयिनान्यथोऽतोऽस्ति न कर्म लिप्यते नरे ।। भागवते । यत्कर्मभिर्यत्तपसा ज्ञानवैराग्यतश्चयत् । योगेन दान धर्मेण श्रेयोभिरितरैरपि । सर्वं यद् भक्ति योगेन मद्भक्तो लभतेऽजसा ।। श्री गौड़पूर्णानन्दः । अयं प्रपंचः खलु सत्य भूतो मिथ्या न च श्रीपति संग्रहेण । शुद्धत्वमेतस्य निवेदनेन स्वर्णं यथा राजति धातुजातं ।। वैराग्य भोगाविति भक्तिमध्येस्थितावुदासीनतया खलु द्वौ । महाप्रसाद ग्रहणन्तु नित्यं भोगः कदाचित् खलु भक्तिरेव ।। ४५ ।।

At the appearance of Bhakti, the jiva-soul enters the phase of transcendental sentiments ‖ 45 ‖

ओं हरिः ॥ विश्वौकसन्तु प्रायशः कर्मदशापन्नाः ॥ हरिः ओं ॥ ४६ ॥

कठे । सत्वं प्रियान् प्रियरूपंश्च कामान्नभिध्यायन्नचिकेतोऽत्यस्राक्षीः । नैत्यं सृंकां वित्तमयीमवाप्तो यस्यां मज्जन्ति वहबो मनुष्याः ।। भागवते । लोके व्यवायामिष मद्यसेवा नित्याहि जन्तोर्नहि तत्र चोदना । व्यवस्थिति स्तेषु विवाह यज्ञ सुराग्रहैराप्त निवृत्तिरिष्टा ।। चरितामृते । धर्मचारी मध्ये बहुत कर्मनिष्ठ । कोटी कर्मनिष्ठ मध्ये एक ज्ञानी श्रेष्ठ ।। ४६ ।।

Jiva-souls inhabitating this universe are mostly involved in the phase of elevationism (Karma). ‖ 46 ‖

ओं हरिः ॥ तेषां कदाचित् संसार गति विवेकः ॥ हरिः ओं ॥ ४७ ॥

श्वेताश्वतरे । किं कारणं ब्रह्म कुतस्म जाताः जीवाम केन क्वच संप्रतिष्ठिताः । अधिष्ठिताः केन सुखेतरेषु वर्तामहे ब्रह्मविदो व्यवस्थाम्।। ब्रह्मवैवर्ते । यावत् पापैस्तु मलिनं हृदयं तावदेवहि । न शास्त्रे सत्यबुद्धिस्यात् सम्बन्धः सद्गुरौतथा ।। अनेक जन्म जनित पुण्यराशि फलं महत् । सत्संगाच्छास्त्र श्रवणादेव प्रेमादि जायते ।। श्री सनातन गोस्वामी प्रश्न । के आमि केन आमाय जारे तापत्रय । इहा नाहि जानि केमने हित हय ।। ४७ ।।

Scarcely ever these jiva-souls may beget discretion about the course of worldly life. ‖ 47 ‖

ओं हरिः ॥ मोचनोपाय जिज्ञासा च ॥हरिः ओं ॥ ४८ ॥

मुण्डके । परीक्ष्य लोकान् कर्मचितान् ब्रह्मणो निर्वेद मायान्नस्त्यकृतः कृतेन । तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ।। भागवते । दुःखोदर्केषु कामेषु जात निर्वेद आत्मवान् । अजिज्ञासित मद्धर्मो गुरूं मुनिमुपव्रजेत् ।। श्री निम्बादित्यस्वामि । उपास्यरूपं तदुपास्यकस्यच कृपालवो भक्तिवतस्ततः परं । विरोधिनोरूपमथैतदाप्तये ज्ञेया इमेऽर्था अपि पंच साधुभिः ।। ४८ ।।

The enquiry after means of securing release from the worldly bondage follows that discretion. ॥ ४८ ॥

ओं हरिः ॥ असत् संग त्यागेन तत् फलोदयः ॥ हरिः ओं ॥ ४९ ॥

तैत्तिरीये । यान्यस्माकं सूचरितानि तानि त्वयोपास्यानि नो इतरानि ।। कठे । नैषातर्केन मतिरापनेया प्रोक्तान्येनैव सुज्ञानाय प्रेष्ठ ।। भागवते । तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु । संगं न कुर्याच्छोच्येषु योषित् क्रीडा मृगेषु च ।। हरिभक्तिसुधोदये । यस्य यत्संगतिः पुंसो मणिवत् स्यात् सतद्गुणः । सकूलद्धैततो धीमान् स्वयूथ्यानेव संश्रयेत् ।। चरितामृते । असत्संग त्याग एइ वैष्णव आचार। स्त्रीसंगि एक असाधु कृष्णाभक्त आर ।। ४९ ।।

That honest enquiry will be fructuated if the evil companies are eschewed. ॥ 49 ॥

ओं हरिः ॥ सत्संगाच्छास्त्राभिधेय जिज्ञासा ॥ हरिः ओं ॥ ५० ॥

इति जीवगति प्रकरणं समाप्तं ।

इति श्रीमदाम्नायसूत्रे सम्बन्धतत्वं संपूर्णम् ।।

केनोपनिषदि । उपनिषदं भो ब्रूहि ।। भागवते । दुर्लभो मानुषो देहो देहिनां क्षणभंगुरः । तत्रापि दुर्लभं मन्ये वैकुण्ठ प्रिय दर्शनं । अत आत्यन्तिकं क्षेमं पृच्छामो भवतोऽनघा । संसारेस्मिन् क्षणार्धोपि सत्संगः सेवधिर्नृणाम् ।। चरितामृते । भ्रमिते भ्रमिते यदि साधु वैद्य पाय । तार उपदेश मन्त्रे पिशाची पलाय ।। ५० ।।

इति सम्बन्धतत्व भाष्यं सम्पूर्णं । श्री कृष्ण चैतन्यार्पणमस्तु ।।

ॐ हरिः ।। शान्तिः शान्तिः शान्तिः ।। हरिः ॐ ।।

If the holy-company is availed, then the scriptural purport of means to the Supreme Reality will be interrogated. ॥ 50 ॥

अभिधेय निर्णय प्रकरणं ।

ओं हरिः ॥ नित्य कर्म ह्येवाभिधेयमित्येके ॥ हरिः ओं ॥ ५१ ॥

मुण्डके । तदेतत्सत्यं मन्त्रेषु कर्माणि कवयो यान्यपश्यं स्तानि त्रेतायां बहुधा सन्ततानि तान्याचरत्यनियतं सत्यकामा एष: व: पन्था: स्वकृतस्य लोके ।। गीतायां । नियतं कुरू कर्म त्वं कर्म ज्यायोह्यकर्मण: । शरीरयात्रापि च ते न प्रसिध्येदकर्मण: ।। तस्मादसक्त: सततं कार्यं कर्म समाचर । असक्तोह्याचरन् कर्म परमाप्नोति पुरूष: ।। चरितामृते । देहारामी कर्मनिष्ठ याज्ञिकादि जन । सत्संगे कर्म त्यजि करये भजन ।। ५१ ।।

Those who profess Karma-Marga, say that the routine religious activities prescribed by the scriptures of Karma-Marga are the Means for securing the ultimate goal of life. ॥ 51 ॥

ओं हरिः ॥ चिन्मात्राद्वैतज्ञानमभिधेयमित्यपरे ॥ हरिः ओं : ॥ ५२ ॥

छान्दोग्ये । एतदात्ममिदं सर्वं तत्सत्यं स आत्मा तत्वमसि श्वेतकेतो ।। मुण्डके । कर्माणि विज्ञानमयंच आत्मा परेऽव्यये सर्व एको भवन्ति।। बृहदारण्यके । अयमात्मा ब्रह्म ।। छान्दोग्ये । एकमेवाद्वितीयम् ।। अहं ब्रह्मास्मि ।। ऐतरेये । प्रज्ञानं ब्रह्म नेह नानास्ति किंचन ।। अष्टावक्र संहितायां । कृमया क्व च संसार क्व प्रीति विरति: क्व वा । क्व जीव: क्व च तद् ब्रह्म सर्वदा विमनस्येमे ।। श्री विज्ञान भिक्षु: । आत्मैवास्ति परं सत्यं नान्या: संसार दृष्टय: । शुक्तिका रजतं यद्वत् यथा मरूमरीचिका ।। शंकराचार्य: । रज्जु सर्पवदात्मानं जीवो ज्ञात्वा भयं वहेत् । नाहं जीव: परात्मेति ज्ञानंचेन्निर्भयं भवेत् ।। अद्वैतं परमार्थत: इति गौडपाद: ।। ५२ ।।

Those others who say that the impersonal monistic knowledge of the self is the abhidheya or the Means, are known as Jnanis. ॥ 52 ॥

ओं हरिः ॥ यत्र धर्माय कर्म विरागाय धर्म श्चिद्रसाय विरागस्तत्र गौणरूपेण कर्मैवाभिधेयं ॥ हरिः ओं ॥ ५३ ॥

ईशावास्ये । हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखं । तत्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ।। भागवते । न यस्य कर्म धर्माय न विरागाय कल्पते । न तीर्थपाद सेवायै जीवन्नपि मृतोहि सः ।। एवं नृणां क्रियायोगाः सर्वे संसृतिहेतवः अतएवात्म विनाशाय कल्पन्ते कल्पिताः परे ।। श्री रामानुजाचार्यः । उपाय बुद्ध्या कर्माणि मा कुरूध्वं महात्मकाः । कर्मणामेव कैंकर्ये प्राप्ते भगवतःमतिः ।।५३ ।।

If the Karma is conducted for the piety, the piety is productive of abnegation from the secondary objects and when that abnegation is favouring the culture of transcendental Bliss, in that case the Karma may be accepted as a secondary Means towards securing the ultimate goal of life. ॥ 53 ॥

ओं हरिः ॥ यत्र चिद्रसाय ज्ञानं तत्र गौणरूपेण ज्ञानमभिधेयं ॥ हरिः ओं ॥ ५४ ॥

बृहदारण्यके । तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्रह्मणः ।। भागवते । तस्मात् ज्ञानेन सहितं ज्ञात्वा स्वात्मान मुद्धव । ज्ञान विज्ञान सम्पन्नो भजमां भक्ति भावितः ।। श्री चरितामृते । भक्ति विना केवल ज्ञाने मुक्ति नाहि हय । भक्तिसाधन करे येइ प्राप्त ब्रह्मलय ।। जन्म हैते शुकसनकादि ब्रह्ममय । कृष्णगुणाकृष्ट हये कृष्णेरे भजय ।। ५४ ।।

When the knowledge of the self is favourable for the culture of transcendental Bliss, then it may be accepted as a secondary means. Karma and Jnāna (knowledge of the self) are never accepted as the primary Means (abhidheya). ॥ 54 ॥

ओं हरिः ॥ चिद्विशेष स्फूर्ति साधन मभिधेयमिति भाग्यवन्तः ॥ हरिः ओं ॥ ५५ ॥

इति अभिधेय निर्णय प्रकरणं समाप्तम् ।

प्रश्नोपनिशदि । तेषामसौ विरजो ब्रह्मलोको न येषु जिक्षमनृत नमायाचेति ।। माठर श्रुतौ । भक्तिरेवैनं दर्शयति भक्तिवश: पुरूषो भक्तिरेव भूयसीति ।। भागवते । नैकात्मतां मे स्पृहयन्ति केचित् मत्पाद सेवाभिरता मदीहा: । येन्योन्यतो भागवता: प्रसज्य सभाजयन्ते मम पौरूषाणि । पश्यन्ति ते रूचिराण्यन्व सन्त: प्रसन्न वक्त्रारूण लोचनानि । रूपानि दिव्यानि वरप्रदानि साकं वाचं स्पृहनीयां वदन्ति ।। श्री भट्टनाथ: । नित्यमुक्तैक भोग्यं यत्तत् पंचोपनिषन्मयं । अप्राकृतं दिव्यरूपं अचक्षु विषयं गतं ।। ५५ ।।

इति अभिधेय निर्णय प्रकरण भाष्यं समाप्तं ।

Those who are fortunate among human beings know that, the performance-which works in blooming the realisation of the transcendental variegatedness,—itself is the Means. ॥ 55 ॥

साधन प्रकरणम् ।

ओं हरिः ॥ भाग्यवतां मत् प्रसंगादनन्य भक्तौ श्रद्धा ॥ हरिः ओं ॥ ५६ ॥

छान्दोग्ये । अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तं होवाच यद्वेत्थ तेनमोपसीदतस्तु ऊर्ध्वं वक्ष्यामीति । यदा वै श्रद्धात्यथ मनुतोन श्रद्दधन् मनुते श्रद्धधदेव मनुते श्रद्धात्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ।। भागवते । सतां प्रसंगात् मम वीर्यं संविदो भवन्ति हृत्कर्णं रसायना: कथा: । तज्जोषणादाश्वपवर्ग वर्त्मनि श्रद्धारति भँक्तिरनु क्रमिष्यति ।। चरितामृते । साधुसंगे कृष्ण भक्त्ये श्रद्धायदि हय । भक्तिफल प्रेम हय संसार याय क्षय ।। श्रद्धावान जन हय भक्ति अधिकारी ।। ५६ ।।

In the holy company the fortunate souls acquire firm faith in the unalloyed devotion to the Supreme Lord. ॥ 56 ॥

ओं हरिः ॥ सात्वन्योपायवर्जं भक्त्युन्मुखी चित्तवृत्ति विशेषः ॥ हरिः ओं ॥ ५७ ॥

कठे । नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन । यमेवैष वृणुते तेन लभ्यस्तस्यैष आत्मा विवृणुते तनुं स्वाम् ।। भागवते । आज्ञायैव गुणान् दोषान् मयादिष्टानपि स्वकान् धर्मान् सन्त्यज्य यः सर्वान् मां भजेत् स च सत्तमः ।। चरितामृते । पूर्व आज्ञा वेद कर्म धर्म योगज्ञान । सब साधि अवशेषे आज्ञा वलवान ।। एइ आज्ञाबले भक्त्ये श्रद्धा यदि हय । सर्व कर्म त्याग करि श्री कृष्ण भजय ।। श्रद्धा शब्दे विश्वास कहे सुदृढ निश्चय ।। ५७ ।।

That faith is a basic devotional faculty of the heart, which excludes the other secondary means like Karma and Jnana ॥ 57 ॥

ओं हरिः ॥ सा च शरणापत्ति लक्षणा ॥ हरिः ओं ॥ ५८ ॥

श्वेताश्वतरे । यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै । तंहि वेदं आत्मबुद्धि प्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये ।। गीतायां । सर्वधर्मान् परित्यज्य मामेकं शरणं व्रज । अहं त्वां सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ।। वैष्णव तन्त्रे । आनुकूल्यस्य संकल्पः प्रातिकूल्यस्य वर्जनं । रक्षिष्यतीति विश्वासो गोप्तृत्वे वरणं तथा । आत्म• निक्षेप कार्पण्ये षड् विधा शरणागतिः ।। चरितामृते । शरण लञ्या करे कृष्णे आत्म समर्पण । कृष्ण ताँरे करे तत्काले आत्मसम ।। ५८ ।।

That faith is characterised by the sign of self-surrender ॥ 58 ॥

ओं हरिः ॥ तया देशिक पादाश्रयः ॥ हरिः ओं ॥ ५९ ॥

श्वेताश्वतरे। वेदान्ते परमं गुह्यं पुराकल्पे प्रचोदितं। नाप्रशान्ताय दातव्यं नापुत्राय शिष्याय वा पुनः ।। यस्य देवे परा भक्ति र्यथा देवे तथा गुरौ । तस्यैते कथिताह्यर्था प्रकाशन्ते महात्मनः ।। भागवते । नृदेहमाद्यं सुलभं सुदुर्लभं प्लवं सुकल्प गुरू कर्णधारं । मयानुकूलेन नभस्वतेरितं पुमान् भवाब्धि न तरेत् स आत्महा ।। चरितामृते । कोन भाग्ये कोन जीबेर श्रद्धा यदि हय । तबे सेइ जीव साधु संग करय ।।

गुरुपादाश्रय दीक्षा गुरूर सेवन। सद्धर्म पृच्छा साधु मार्गानु-गमन ॥ ५९ ॥

That faith leads an aspirant to take shelter at the holy feet of the spiritual preceptor. ॥ 59 ॥

ओं हरिः ॥ ततः साधन भक्तिर्नवधा ॥ हरिः ओं ॥ ६० ॥

बृहदारण्यके। अत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निधि-ध्यासितव्यः ॥ भागवते। श्रवणं कीर्तनंचास्य स्मरणं महतां गतेः। सेवेज्यावनतिर्दास्यं सख्यमात्म निवेदनं ॥ चरितामृते। श्रवण कीर्तन स्मरण पूजन वन्दन। परिचर्या दास्य सख्य आत्मनिवेदन ॥ ६० ॥

Shelter at the holy feet of the preceptor is followed by the nine-fold devotional performances. ॥ 60 ॥

ओं हरिः ॥ भगवन्नाम रूपगुण लीला श्रवणम् ॥ हरिः ओं ॥ ६१ ॥

बृहदारण्यके। सहोवाच याज्ञवल्क्यः भवत्येतद् व्याख्यास्यामि ते व्याचक्षाणस्य तु मे निधिध्यासस्वेति ॥ भागवते। पिवन्ति ये भागवत आत्मनः सतां कथामृतं श्रवणपुटेषु संभृतं। पुनन्ति ते विषय विदूषिताशयं व्रजन्ति तच्चरण सरोरूहान्तिकम् ॥ श्री जीवः। अथ क्रम प्राप्त श्रवणं। तच्च नाम रूप गुण लीलामय शब्दानां श्रोत्र स्पर्शः। प्रथमं नाम्नः श्रवणमन्तःकरण शुद्धयर्थ मपेक्षं। शुद्धे चान्तःकरणे रूप श्रवणेन तदुभय योग्यता भवति। सम्यगुदिते च रूपे गुणानां स्फुरणं सम्पाद्यते। नामरूपगुणेषु सम्यक् स्फुरितेष्वेव लीलानां स्फुरणं सुष्टु भवतीत्य-भिप्रेत्य साधन क्रमो लिखितं ॥ ६१ ॥

Hearing about the Divine Name, Divine Form, Divine Attributes, Divine Sports etc., is an organ of Bhakti called as 'Shravanam' ॥ 61 ॥

ओं हरिः ॥ तत्तत् कीर्तनम् ॥ हरिः ओं ॥ ६२ ॥

तैत्तिरीये। सामगायन्नास्ते ॥ छान्दोग्ये। वाचं ब्रह्मेत्युपास्ते ॥ भागवते। एतन्निर्विद्यमानानामिच्छता मकुतोभयं। योगिनां नृप निर्णीतं हरे र्नामानु कीर्तनं ॥ इदं हि पुंसस्तपसः श्रुतस्यवा स्विष्टस्य सूक्तस्य

च बुद्ध दत्तयोः। अविच्युतोऽर्थः कविभिर्निरूपितं यदुत्तमः श्लोक गुणानुवर्णनं ।। श्री जीवः। यदि साक्षादेव महत् कृतस्य कीर्तनस्य श्रवण भाग्यं न संपद्यते तदैव स्वयं पृथक् कीर्तनमिति। गान शक्त्याभावे तत् शृणोति। तदनुमोदनं। बहुभिर्मिलित्वा कीर्तनं संकीर्तनं ।। ६२ ।।

Chanting and narrating about the Divine Name, Form, Attributes, Sports etc., are the organ of Bhakti called 'Kirtanam'. ‖ 62 ‖

ओं हरिः ॥ तत्तत् स्मरणम् ॥ हरिः ओं ॥ ६३ ॥

छान्दोग्ये। स्मरेण वै विजानाति स्मरमुपस्वेति स्मरं ब्रह्मेत्युपास्ते।। बृहन्नारदीये। विषयान् ध्यायतश्चित्तं विषयेषु विसज्जते। मामनुस्मरतश्चित्तं मय्येव प्रविलीयते ।। श्री जीवः। तदिदं स्मरणं पंचविधं। यत् किंचिदनुसन्धानं स्मरणं। पूर्वतश्चित्तमाकृष्य साम्याकारेण मनोधारणं धारणा। विशेषतो रूपादि चिंतनं ध्यानं। अमृतधारावदनवच्छिन्नं तत् ध्रुवानुस्मृतिः। ध्येय मात्र स्फुरणं समाधिरिति ।। ६३ ।।

Remembrance of the Name, Form, Attributes, Sports etc., is the third organ of the Nine-fold devotion, called as 'Smaranam' ‖ 63 ‖

ओं हरिः ॥ पादसेवनम् ॥ हरिः ओं ॥ ६४ ॥

कठे। मध्ये वामनमासीनं विश्वदेवा उपासते ।। भागवते। यत्पाद सेवाभिरूचिस्तपस्विनामशेष जन्मोपचितं मलं धिया। सद्यः क्षीणोत्यन्वसुमेधिता सति यथा पदांगुष्ठ विनिःसृता सरित् ।। श्री जीवः। सेवा च काल देशाद्युचिता परिचर्यादि पर्याया। सेव्यपादत्वेनैव प्रापस्य तस्य श्री पुरूषोत्तमस्य सच्चिदानन्द घनत्वमेवाभिप्रेतं। अत्र पादसेवायां श्रीमूर्ति दर्शन स्पर्शन परिक्रमानुव्रजन भगवन्मन्दिर गंगा पुरूषोत्तम द्वारका मथुरादि तदीय तीर्थस्थान गमनादयोप्यन्तर्भाव्याः ।। ६४ ।।

Serving the Feet of the Supreme Lord or 'Pada sevanam' is the fourth organ of Bhakti ‖ 64 ‖

ओं हरिः ॥ अर्चनम् ॥ हरिः ओं ॥ ६५ ॥

श्वेताश्वतरे । यो देवानामधिपो यस्मिँल्लोका अधिश्रिताः । य ईशेऽस्य द्विपद श्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ विष्णुधर्मे । देवतायांच मन्त्रे तथा मन्त्रपदे गुरौ । भक्तिरष्ट विधा यस्य तस्य कृष्णः प्रसीदति ॥ गीतायां । पत्रं पुष्पं फलं तोयं यो मे भक्त्या प्रयच्छति । तदहं भक्त्युपहृतं अश्नामि प्रयतात्मनः ॥ श्री जीवः । श्री नारदादि वर्त्मानुसारिभिः श्री भगवता सह सम्बन्ध विशेषं दीक्षाविधानेन श्री गुरु चरण सम्पादितं चिकीर्षद्भिः कृतायां दीक्षायां अर्चन मवश्यं क्रियते एव । येतु सम्पत्ति सन्तो गृहस्था स्तेषां त्वर्चन मार्ग एव मुख्यः । तदकृत्वाहि निष्किंचनवत् केवल स्मरणादि निष्ठत्वे वित्तशाठ्य प्रतिप्रत्तिः स्यात् । तथा गार्हस्थ्य धर्मस्य देवता यागस्य शाखा पल्लवादि सेवक स्थानीयस्य मूल सेकरूपं तदर्चन मित्यपि तदकरणे महान् दोषः। क्वचिदत्र मानस पूजास्ति। अर्चनमपि द्विविधं । केवलं कर्ममिश्रञ्च पूर्वं निरपेक्षाणां श्रद्धावतां उत्तरं व्यवहार चेष्टातिशयवत्ता यादृच्छिक भक्त्यनुष्ठान लक्षण वर्तादि लक्षण लक्षित श्रद्धानां । आवाहनं चादरेण सम्मुखी करणं स्थापनं भक्त्या निषेवनं । सन्निधापनं तदीयत्व दर्शनं सन्निरोधनं क्रिया समाप्ति पर्यन्त स्थापनं । सकलीकरणं तत् सर्वांग प्रकाशनम् । अत्र शूद्रापि पूजितार्चा पूजा निषेध वचन मवैष्णव शूद्रादि परमेव ॥ ६५ ॥

'Archanam' or worshipping the Supreme Lord is the fifth organ of Bhakti ॥ 65 ॥

ओं हरिः ॥ भूतशुद्धि केशवन्यासावाहन वैष्णवचिह्नधृति निर्माल्य धारण चरणामृतपान व्रतपालनादीनि तदंगानि ॥ हरिः ओं ॥ ६६ ॥

ईशावास्ये। युयोध्यस्मज्जुहुराणमेनो भूयिष्टां ते नमउक्तिं विधेम॥ बह्व च परिशिष्टे। सहस्रारो नेमि नेमिना तप्ततनुः॥ छान्दोग्य परिशिष्ठे। सहोवाच याज्ञवल्क्यस्तत् पुमानात्महितये प्रेम्ना हरिं भजेत् ॥ वायुपुराणे । अयाचक प्रदाता स्यात् कृषिं वृत्यर्थमाचरेत् । पुराणः शृणुयान्नित्यं शालग्रामंच पूजयेत् ॥ श्री जीवः । तत्र भूतशुद्धिः निजाभिलषित भगवत् सेवोपयिक तत् पार्षद देह भावना पर्यन्ता । अहंग्रहोपासनाग्राः शुद्धभक्तेर्दृष्टत्वात् । केशवविन्यासादीनां यत्राधमांगं विषयत्वं

तत्रतन्मूर्ति ध्यात्वा तत्तन्मन्त्रांश्च जप्त्वैव तत्तदंग स्पर्षमात्रं कुर्यात् । न तु तत्तन्मन्त्रदेवता तत्र तत्र न्यस्ता ध्यायेत् यानि चात्र वैष्णव वैष्णव-चिह्नानि निर्माल्य धारण चरणामृतपानादीनि अंगानि तेषांच पृथक् पृथक् महात्म वृन्दं शास्त्र सहस्त्रेष्वनुसन्धेयं । तथा श्री कृष्ण जन्माष्टमी कार्तिकव्रतैकादशीव्रतमाघस्नानादिकं अत्रैवान्त र्भाव्यं ।। ६६ ।।

Consecration of the articles, contemplating upon the Supreme Lord with sacred hymns, invocation, wearing the vaishnavite signs and the flowers offered to the Lord, drinking the Feet-wash, observing the austerities of Ekadashi etc, are the organs of worship. ॥ 66 ॥

ओं हरिः ॥ वन्दनं ॥ हरिः ओं ॥ ६७ ॥

श्वेताश्वतरे । त्वं स्त्रीत्वं पुमानसित्वं कुमार उतवा कुमारी । त्वं जीर्णोदन्देन वंचयसि त्वं जातो भवसि विश्वतोमुखः । नीलः पतंगो हरितो लोहिताक्ष स्तडिद्गर्भ ऋतवः समुद्राः । अनादिमस्त्वं विभुत्वेन यतोजातासि भुवनानि विश्वाः ।। नारायण व्यूहस्तवे । अहोभाग्य महोभाग्यं अहोभाग्यं नृणामिदं । येषां हरिपदाब्जाग्रे शिरोन्यस्तं यथा तथा ।। श्री जीवः । तच्च यद्यपि अष्टांगत्वेनापि वर्तते तथापि कीर्तन स्मरणवत् स्वातन्त्रचेनापीत्य प्रेत्य पृथक् विधीयते । एकहस्त कृतत्व वस्त्रावृत देहत्व भगवदग्रपृष्ट वामभागात्यन्त निकटगर्भमन्दिर गतत्वादि मायाऽपराधानमस्कारे परिहर्तव्याः ।। ६७ ।।

'Vandanam' or Salutation is the sixth organ of Bhakti. ॥ 67 ॥

ओं हरिः ॥ दास्यं ॥ हरिः ओं ॥ ६८ ॥

छान्दोग्ये । स सदावली भवत्यतोत्थाता भवति उत्तिष्ठन् परि-चारिता भवति परिचरन्नुपासत्ता भवत्युपसीदन्द्रष्टा भवति ।। भागवते । यस्मात् प्रियाप्रिय वियोग संयोग जन्म शोकाग्निना सकल योनिषु दह्यमानः ।। दुःखौषधं तदपि दुःखमतद्धियाऽहं भूमन् भ्रमामि वद मे तव दास्य योग्यं ।। श्री जीवः । तच्च श्री विष्णोर्दास्यमनत्वं । अस्तु तावत् भजन प्रयासः केवलं तादृशत्वाभिमानेनापि सिद्धिर्भवति ।।६८।।

'Dāsyam' or servitude is the seventh organ of Bhakti. ॥ 68 ॥

ओं हरिः ॥ सख्यं ॥ हरिः ओं ॥ ६९ ॥

श्वेताश्वतरे । न सन्दृशे तिष्ठति रूपमस्य न चक्षुषा पश्यति कश्चनैवं । हृदाहृदिस्थं मनसा य एनमेवं विदुरमृतास्ते भवन्ति ।। मुण्डके । द्वा सुपर्णा सयुजा सखाया इत्यादि ।। रामार्चन चन्द्रिकायां । परिचर्या परा केचित् प्रासादेषु च शेरते । मनुष्यमिव तं द्रष्टुं व्यवहर्तुंच बन्धुवत् ।। श्री जीव: । तच्च हित शासनमयं बन्धुभाव लक्षणम् ।। ६९ ।।

'Sakhyam' or Friendly attitude is the eighth organ of Bhakti. ॥ 69 ॥

ओं हरिः ॥ आत्मनिवेदनं ॥ हरिः ओं ॥ ७० ॥

इति श्री आम्नायसूत्रे अभिधेय निरूपणे साधन प्रकरणं समाप्तम् ।

बृहदारण्यके । स वा अयमात्मा सर्वेषां भूतानामधिपतिः सर्वेषां भूतानां राजा तद्यथा रथनाभौच रथानेमीचारा: सर्वे समर्पिता एवमे वास्मिन्नात्मनि सर्वाणि भूतानि सर्व एत आत्मन: समर्पिता: ।। भागवते । एवं सदा कर्म कलाप मात्मन: परेऽधियज्ञे भगवत्यधोक्षजे । सर्वात्मभावं विदधन्महीमिमां तन्निष्ठ विप्राभिहित: शशासह ।। श्री जीव: । तच्च देहादि शुद्धात्म पर्यन्तस्य सर्वतोभावेन तस्मिन्नेनार्पणं । तत्कार्यं चात्मार्थ-चेष्टाशून्यत्वं ।। तथा यामुन मुनि: । वपुरादिषु योपि कोपि वा गुणतोऽसानि यथा तथा विध: । तदयं भवत: पदाब्जयोरहमद्यैव मया समर्पित: ।। ७० ।।

'Atma-nivedanam' or self-surrender is the ninth organ of Bhakti. ॥ 70 ॥

साधन परिपाक प्रकरणं

ओं हरिः ॥ साधन प्रारंभे दशदोषा वर्जनीया ॥ हरिः ओं ॥ ७१ ॥

कठे । नाविरतो दुश्चरितान्नाशान्तो न समाहितुः । नाशान्तो मनसोवापि प्रज्ञानेनैव माप्नुयात् ॥ कात्यायन संहितायां । वरं हुतवह-ज्वाला पंजरान्तर्व्यवस्थितिः । न शौरि चिन्ता विमुख जन संवासवैशसं ॥ भागवते । शिष्यान्नैवानु बध्नीयाद् ग्रन्थान्नैवाभ्यसेद्बहून् । न व्याख्या-मुपयुंजीत नारंभानारभेत् क्वचित् ॥ अलब्धे वा विनष्टे वा भक्ष्याच्छादन साधने । अविक्लव मतिर्भूत्वा हरिमेव धिया स्मरेत् ॥ पाद्मे । शोकमर्षादिभिर्भावैराक्रांतं यस्य मानसं । कथं तस्य मुकुन्दस्य स्फूर्ति सम्भावना भवेत् ॥ हरिरेव सदाराध्यः सर्वदेवेश्वरेश्वरः । इतरे ब्रह्म रूद्राद्या नावज्ञेया कदाचन ॥ महाभारते । पितेव पुत्रं करूणो नो द्वे जयति योजनं । विशुद्धस्य हृषीकेश स्तूर्णं तस्य प्रसीदति ॥ वाराहे । समार्चना-पराधा ये कीर्त्यन्ते वसुधे मया । वैष्णवेन सदातेतु वर्जनीयाः प्रयत्नतः ॥ पाद्मे । नाम्नोहि सर्व सुहृदो ह्यपराधात् पतत्यधः ॥ निन्दां भगवतः श्रृण्वंस्तत्परस्य जनस्य वा । ततो नो पैति यः सोऽपि यात्यधः सुकृताच्युतः ॥ श्री रूपः । संगत्यागो विदूरेण भगवद्विमुखैर्जनैः । शिष्याद्यननु बन्धित्वं महारम्भाद्यनुद्यमः ॥ बहुग्रन्थकलाभ्यास व्याख्या-वाद विवर्जनं । व्यवहारेप्यकार्पण्यं शोकाद्यवशवर्तिता । अन्यदेवानवज्ञाच भूतानुद्वेगदायिता । सेवानामापराधानां उद्भवा भावकारिता । कृष्ण तद्भक्त विद्वेष विनिन्दाद्यसहिष्णुता । व्यतिरेकतयामीषां दशानां स्यादनुष्ठितः ॥ ७१ ॥

Ten types of evil propensities must be eschewed at the beginning of the devotional performances. ॥ 71 ॥

ओं हरिः ॥ तत्तु भक्त्यनुगत-दैन्यदयायुक्तवैराग्यैर्नतु निर्भेद ज्ञानानुगत साधन चतुष्टय योग कर्मभिः ॥ हरिः ओं ॥ ७२ ॥

तैत्तिरीये । ब्रह्म ज्येष्ठ मुपासते । विज्ञानं ब्रह्मचेद्वेद तस्माच्चेन्न प्रमाद्यति । शरीरे पाप्मणोहित्वा सर्वान् कामान् समश्नुते ॥ भागवते दैन्यं । मैवं ममाधमस्यापि स्यादेवाच्युत दर्शनं । ह्रियमाणः कालनद्या

क्वचित्तरति कंचनः ।। स्कान्दे दया । एतेन ह्यद्‌भुता व्याध तव हिंसादयो गुणाः । हरिभक्तौ प्रवृत्ता ये न ते स्युः परतापिनः ।। युक्तवैराग्यं भागवते । वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु वैराग्यं ज्ञानंच यदहैतुकं ।। साधन चतुष्टय योग कर्म निषेध वचनं तत्रैव । न साधयति मां योगो न सांख्यं धर्म उद्धव । न स्वाध्यायस्तपस्त्यागो यथा भक्तिर्ममोर्जिता ।। स्कान्दे । अन्तः शुद्धिर्वहिःशुद्धिस्तपः शान्त्यादयस्तथा । अमीगुणाः प्रपद्यन्ते हरिसेवाभिकामिनां ।। श्री श्री मन्महाप्रभुः । तृणादपि सुनीचेन तरोरपि सहिष्णुना । अमानिना मानदेन कीर्तनीयः सदा हरिः ।। ७२ ।।

The ten types of evil propensities can be renounced only by the practice of humbleness, kindness and balanced abnegation under the influence of Bhakti. The four-fold performances of the Monistic school or Yoga and Karma are not capable of relieving them. ॥ 72 ॥

ओं हरिः ॥ साधन परिपक्वे सर्वानर्थ निवृत्तिः ।। हरिः ओं ॥ ७३ ॥

छान्दोग्ये । आहार शुद्धौ सत्व शुद्धिः सत्व शुद्धौ ध्रुवास्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्र मोक्षस्तस्मै मृदित कषायाय तमसः पारं दर्शयति भगवान् सनत्‌कुमारः ।। भागवते । शुश्रूषो श्रद्धधानस्य वासुदेव कथा रूचिः । स्यान्महत् सेवया विप्राः पुण्यतीर्थ निषेणात् ।। शृण्वतां स्वकथाः कृष्णः पुण्यश्रवण कीर्तनः । हृद्यन्तस्थोह्यभद्राणि विधुनोति सुहृत् सतां ।। नष्टप्रायेष्वभद्रेषु नित्यं भागवत सेवया । भगवत्युत्तमः श्लोके भक्तिर्भवति नैष्ठिकी ।। तदा रजस्तमो भावाः काम लोभादयश्चये । चेत एतैरनाविद्धं स्थितं सत्वे प्रसीदति ।। भिद्यते हृदय ग्रन्थि श्छिद्यन्ते सर्व संशयाः। क्षीयंते चास्य कर्माणि दृष्ट एवात्मनीश्वरे।। चरितामृते । साधु संग हैते हय श्रवण कीर्तन । साधन भक्त्ये हय सर्वानर्थ निवर्तन ।। ७३ ।।

Along with the maturity of the devotional performances, all the evil obstacles get disappeared. ॥ 73 ॥

ओं हरिः ॥ स्वरूपानावाप्त्यसत्तृष्णापराध हृदयदौर्बल्यानीत्यनर्थश्च चतुर्विधः ॥ हरिः ओं ॥ ७४ ॥

स्वरूपानावाप्ति यथा श्वेताश्वतरे। स्वभावमेके कवयो वदन्ति कालं तथान्ये परिमुह्यमानाः।। असत्तृष्णा यथा बृहदारण्यके। येषां नोय मात्माऽयं लोक इति तेऽस्म पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च व्युत्था याथ भिक्षाचर्यं चरन्ति ।। अपराधी यथा ईशावास्ये । असूर्या नाम ते लोका अन्धेन तमसावृताः। तांस्ते प्रत्यभिगच्छन्ति ये के चात्महनो जनाः ।। हृदय दौर्बल्यं कठे। पराच कामाननुयंन्ति बालास्ते मृत्योर्यन्ति विततस्य पाशं।। भागवते। किं व्यवहितापत्यदारागार धनादयः। राज्यकोशगजामात्यः भृत्याप्ता ममतास्पदाः। किमेतैरात्मनस्तुच्छैः सह देहेन नश्वरैः। अनर्थैरर्थ संकाशैर्नित्यानन्द महोदधे।। चरितामृते। ज्ञाने जीवन्मुक्त दशा पाइनु करि माने। वस्तुत बुद्धिशुद्ध नहे कृष्ण भक्ति विने।। काम त्यजि कृष्ण भजे शास्त्र आज्ञामानि। सेवा नामापराधादि दूरेते वर्जन ।। ७४ ।।

Mis-identification of the self, attachment for the transitory objects, offences and weakness against temptations—these are the four types of evil acquaintances (anartha) inherent in the heart of the fallen souls. ॥ 74 ॥

ओं हरिः ॥ साधन योगेनाचार्य प्रसादेनच तूर्णं तदपनयनमेव भजन नैपुण्यं ॥ हरिः ओं ॥ ७५ ॥

इति साधन परिपाक प्रकरणं समाप्तं ।

प्रश्नोपनिषदि। तस्मै सहोवाचाति प्रश्नान् पृच्छसि ब्रह्मिष्ठोसीति तस्मात्तेहं ब्रवीमि । ते तमर्चयन्तस्तं हि नः पिता योऽस्माक मविद्यायाः परं पारं तारयसीति। नमः परम ऋषिभ्यो नमः परम ऋषिभ्यः ।। भागवते। गुरू शुश्रूषया भक्त्या सर्वं लाभार्पणेन च। संगेन साधु भक्ताना मीश्वराराधनेन च ।। यथाग्निना हेममलं जहाति ध्मातं पुनःस्वं भजते स्वरूपं। आत्माच कर्मानुशयं विधूय मद्भक्तियोगेन भजत्यथोमां ।। यथा यथात्मा परिमृज्यतेऽसौ मत्पुण्य गाथा श्रवणाभिधानैः। तथा तथा पश्यति वस्तु सूक्ष्मं चक्षुर्यथैवांजन संप्रयुक्तम् ।। चरितामृते। साधु संगे तबे कृष्णे रति उपजय। गुरू अन्तर्यामी रूपे शिखाय आपने ।। ७५ ।।

इति साधन परिपाक प्रकरण भाष्यं समाप्तं ।।

A skillful aspirant after Bhakti gets away with these four fold anarthas by the help of devotional performances and by the grace of the preceptor. ॥ 75 ॥

भजनक्रम प्रकरणम् ।

ओं हरिः ॥ ततो भजननिष्ठा ॥ हरिः ओं ॥ ७६ ॥

छान्दोग्ये । यदा वै निस्तिष्ठत्यथ श्रद्दधाति निस्तिष्ठन्नेव श्रद्दधाति निष्ठात्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ।। भागवते। एतां समास्थाय परात्मनिष्ठां अध्यासितां पूर्वतमैः महर्षिभिः । अहं तरिष्यामि दुरन्तपारं तमो मुकुन्दांघ्रि निषेवयैव ।। श्री ठाकुर नरोत्तमः। अन्याभिलाष छाडि, ज्ञान कर्म परिहरि, कायमने करिव भजन । साधु संगे कृष्ण सेवा, ना पूजिवो देवी देवा, एइ भक्ति परम कारण ।। श्री कविराज मिश्रः । दिशतु स्वराज्यं वा विरतु तापत्रयं वापि ।। सुखितं दुःखित मपि मां न मुंचतु केशव स्वामी ।। ७६ ।।

Skill in the devotional services generates firm faith. ॥ 76 ॥

ओं हरिः ।। रुचिस्ततः ॥ हरिः ओं ।। ७७ ।।

छान्दोग्ये । यदो वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृति भगवो विजिज्ञास इति ।। भागवते । तत्रान्वहं कृष्णकथा प्रगायता मनुग्रहेणाहु नवं मनोहराः । ताः श्रद्धयामेऽनुपदं विश्रृण्वतः प्रियश्रवस्यांग ममाभवद्रतिः ।। रतिरत्र रुचिरिति श्री जीवः ।। श्री सार्वभौम भट्टाचार्यः । लावण्यामृत-वन्या मधुरिम लहरी परीपाकः । कारूण्यानां हृदयं कपोट किशोरः परिस्फुरतु ।। भवन्तु तत्रजन्मानि यत्र ते मुरलीकलः । कर्णपेयत्वमायाति किं मे निर्वाण वार्तया ।। श्री यादवेन्द्रपुरी । रसं प्रशंसन्तु कवित्वनिष्ठा ब्रह्मामृतं वेदशिरो निविष्टाः । वयन्तु गुंजा कलितावतंसं गृहीत वंशं कमपि श्रयामः ।। ७७ ।।

Further increase in the devotional skill generates a great relish in the heart of the aspirant. ॥ 77 ॥

ओं हरिः ॥ ततः आसक्तिः ॥ हरिः ओं ॥ ७८ ॥

छान्दोग्ये । यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति ॥ भागवते । नामान्यनन्तस्य हतत्रपः पठन् गुह्यानि भद्रानि कृतानिच स्मरन् । गां पर्यटन् तुष्टमना गतस्पृहः कालं प्रतीक्षन्नमदो विमत्सरः ॥ एवं कृष्णमतेः ब्रह्मन्नासक्तस्यामलात्मनः । कालः प्रादुरभूत् काले तडित् सौदामिनी यथा ॥ श्री हरिदासः । अलं त्रिदिव वार्तया किमिति सार्वभौमश्रिया विदूरतरवर्तिनी भवतु मोक्षलक्ष्मीरपि । कलिन्द गिरिनन्दिनी तटनिकुंज पुंजोदरे मनोहरति केवलं नवतमालनीलं महः ॥ श्री रघुपति उपाध्यायः। कंप्रति कथयितुमीशे संप्रति को वा प्रतीतिमायाति । गोपतितनयाकुंजे गोपवधूटी बिटं ब्रह्म ॥ चरितामृते । रूचि हैते हय तवे आसक्ति प्रचुर ॥ ७८ ॥

In due course of time the relish turns to be the firm attachment. ॥ 78 ॥

ओं हरिः ॥ ततो भावः ॥ हरिः ओं ॥ ७९ ॥

इति श्री आम्नायसूत्रे अभिधेय तत्व निरूपणे भजन क्रम प्रकरणं समाप्तं ।

इति श्री आम्नायसूत्रे अभिधेय तत्वं समाप्तं ।

श्री कृष्ण चैयन्यार्पणमस्तु ॥

छान्दोग्ये । यावै भूमा सत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमात्वेव विजिज्ञासितव्य इति ॥ श्वेताश्वतरे । भावग्राह्य मनोजाख्यं भावा भावकरं शिवं । कलासर्गकरं देवं ये विदुस्ते जहुस्तनूं ॥ भागवते । क्वचिद्रुदन्त्यच्युत चिन्तया क्वचिद्धसन्ति नन्दन्ति वदन्त्यलौकिकाः । नृत्यन्ति गायन्त्यनुशीलयन्त्यजं भवन्ति तूष्णीं परमेत्य निर्वृताः ॥ चरितामृते । आसक्ति हइते चित्ते जन्मे रतिर अंकुर ॥ केचित् वैष्णव वाक्ये । परिवदतु जनो यथातथायं ननु मुखरो नवयं विचार यामः ।

हरि रस मदिरा मदाति मत्तो भुवि विलुठाम नटाम निर्विशामः ।। कविरत्न । जातु प्रार्थयते न पार्थिव पदं नैन्द्रपदे मोदते सन्धत्ते न च योग सिद्धि युधियं मोक्षं नचाकांक्षति । कालिन्दी वनसीमनि स्थिर तडिन्मेघद्युतौ केवलं शुद्धे ब्रह्मणि वल्लवी भुजलताबन्धे मनो धावति ।। श्रीधरस्वामी । तत् कथामृत पाथोधौ विहरन्तो महामुदः । कुर्वन्ति कृतिनः केचित् चतुर्वर्गं तृणोपमं । श्री गोविन्द मिश्रः । श्रवणे मथुरा नयने मथुरा वदने मथुरा हृदये मथुरा । पुरतो मथुरा परतो मथुरा मधुरा मधुरा मथुरा मथुरा ।। श्री रूपः । क्षान्ति रव्यर्थ कालत्वं विरक्ति-र्मानशून्यता । आशाबन्धः समुत्कण्ठा नामगाने सदा रूचिः । आसक्तिस्तद् गुणाख्याने प्रीतिस्तद् वसति स्थले । इत्यादयोऽनुभावाः स्युर्जात भावांकुरे जने ।। ७९ ।।

इति भजनक्रम प्रकरण भाष्यं समाप्तं ।

The firm attachment in Bhakti gradually turns into the state of transcendental sentiments (Bhāva). Upto the acquirement of Bhāva, the performance is called as Sādhana Bhakti ॥ 79 ॥

प्रयोजन तत्वं ।

प्रयोजन निर्णय प्रकरणं

ओं हरिः ।। अविद्या कल्पित जडविशेषो न प्रयोजनं ॥ हरिः ओं : ॥ ८० ॥

छान्दोग्ये । गो अश्व मिहमहिमेत्याचक्षते हस्ति हिरण्यं दासभार्यं क्षेत्रान्यायतनानीति नाहमेवं ब्रवीमिहहो बाचान्योऽन्यस्मिन् प्रतिष्ठित इति ।। भागवते । स सर्व धीवृत्त्यनुभूत सर्व आत्मा यथा स्वप्न जनेक्षितैकः । तं सत्यमानन्द निधिं भजेत नान्यत्र सज्जेत यत आत्मपातः ।। श्री जीवः । अथ जीवस्तदीयापि तज् ज्ञान संसर्गाभावयुक्तत्वेन तन्माया पराभूतः सन्नात्म स्वरूप ज्ञान लोपात् माया कल्पितोपाध्यावेशाच्च अनादि संसार दुःखेन संवध्यते ।। ८० ।।

Since the mundane specialities like heaven etc., are the product of nescience, they are not the goal to be coveted by the jiva-souls. ॥ 80 ॥

ओं हरिः ॥ नापि निर्विशेषः ॥ हरिः ओं ॥ ८१ ॥

छान्दोग्ये । अमुस्मादाकाशात् समुत्थाय परं ज्योति रूप सम्पद्य स्वेन रूपेणाभिनिष्पद्यते ।। श्वेताश्वतरे । तमेव विदित्वाति मृत्यु मेति ।। भागवते । दुरवगमात्मतत्व निगमाय तवात्त तनोश्चरित महामृताब्धि परिवर्त परिश्रमणाः । न परिलसन्ति केचिदपवर्ग मपीश्वरते चरण-सरोजहंस कलसंग विसृष्ट गृहाः ।। श्री गौडपूर्णानन्दः । तत् पदार्थः प्रकटपरमानन्द पूर्णामृताब्धिस्तं शब्दार्थो भव भय भर व्यग्रचित्तोति दुःखी । तस्मादैक्यं नभवतितयो भिन्नयो वस्तुगत्या भेदः सेव्यः स खलु जगतां त्वं हि दासस्तदीयः ।। यस्मिन्नुत्पत्तिमायात् त्रिभुनसहितं चन्द्र-सूर्यादि सर्वं यस्मिन्नाशान्त मास्ते व्रजति विलयं स्व स्व कालेन यस्मिन् । वेदै ब्रह्मापि वक्तुं प्रभवति न कदा यं गुणातीतमीशं सोऽहं वाक्यन्तु कस्मादुपदिशसि गुरोर्मन्दभाग्याय मह्यं ।। ८१ ।।

Attaining the state of non-distinction also is not the summum bonum of life. ‖ 81 ‖

ओं हरिः ॥ परमार्थे तस्य न प्रयोजनत्वं किन्तु क्वचिदभिधेयत्वं ॥ हरिः ओं ॥ ८२ ॥

क्वचिदभिधेयत्वं ईशावास्ये । यस्मिन् सर्वाणि भूतान्यात्मैवा भूद्विजानतः । तत्र को मोहः कः शोक एकत्व मनुपश्यतः ।। छान्दोग्ये । तत्वमसि श्वेतकेतो ।। श्री गोपाल तापन्यां । सोऽहमित्येवधार्यात्मनं गोपालोऽहमिति भावयेत् ।। नृसिंहोपनिषदि । परे ब्रह्मणि पर्यवसितो भवेत् ।। न प्रयोजनत्वं भागवते । ज्ञाने प्रयास मुदपास्य नमन्त एव जीवन्ति सन्मुखरितां भवदीयवार्तां स्थाने स्थितां श्रुतिगतां तनुवाङ्‌ मनो भिर्ये प्रायशोऽजित जितोप्यसि तैस्त्रिलोक्यां ।। महाप्रभु । तत्वमसि जीव हेतु प्रादेशिक वाक्य । प्रणव ना मानि तारे कहे महावाक्य ।।८२।।

States of phenomenal distinction and non-distinction have nothing to do with the spiritual matters but, occasionally they may serve as the means. ‖ 82 ‖

(see aphorisms 53 & 54)

ओं हरिः ॥ तत्तु सर्वत्र न प्रशस्तं ॥ हरिः ओं ॥ ८३ ॥

ईशावास्ये । अन्धं तमः प्रविशन्ति येऽविद्यामुपासते । ततो भूय इव ते तमो यउ विद्यायां रताः ।। भागवते । श्रेयः सृतिं भक्तिमुदस्य ते विभो क्लिश्यन्ति केवल बोधलब्धये । तेषामसौ क्लेशल एव शिष्यते नान्यद् यथा स्थूलतुषावघातिनां ।। येन्येऽरविन्दाक्ष विमुक्तमानिन स्त्वय्य स्वभावा दविशुद्ध बुद्धयः । आरूह्यकृच्छ्रेण परं पदं ततः पतन्त्यधोऽनादृत युष्मदंघ्रयः ।। चरितामृते । ज्ञानी जीवन्मुक्त दशा पाइनु करि माने । वस्तुत बुद्धि शुद्ध नहे कृष्ण भक्ति विने ।। ८३ ।।

But, they are not commendable in every case. ‖ 83 ‖

ओं हरिः ॥ चिद्विशेष एव प्रयोजनं ॥ हरिः ओं ॥ ८४ ॥

इति प्रयोजन निर्णय प्रकरणं समाप्तं ।

छान्दोग्ये । ब्रूयाद्यावान् वा अयमाकाशस्तवा नेषान्तहृदये आकाश उभेऽस्मिन् द्यावा पृथिवी अन्तरेव ममाहिते उभावग्निश्च वायुश्च सूर्य-चन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन् समाहित मिति ।। ब्रह्म संहितायां । चिन्तामणि प्रकर सद्म सुकल्प वृक्ष लक्षावृतेषु सुरभी रभिपालयन्तं । लक्ष्मी सहस्रशत संभ्रम सेव्यमानं गोविन्दमादि पुरूषं तमहं भजामि ।। चरितामृते । स्वयं भगवान् कृष्ण गोविन्द पर नाम । सर्वैश्वर्य पूर्ण याँर गोलोक नित्य धाम ।। ८४ ।।

इति प्रयोजन निर्णय प्रकरण भाष्यं समाप्तं ।

Transcendental variegatedness is the final attainment of the jiva-souls. ‖ 84 ‖

स्थायी भाव प्रकरणं ।

ओं हरिः ॥ विशिष्ट भावो हि रतिः ॥ हरिः ओं ॥ ८५ ॥

छान्दोग्ये । आत्मैवेदं सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान् एवं विजानन् आत्मरति मात्मक्रीड आत्म मिथुन आत्मानन्दः स स्वराड् भवति तस्य सर्वेषु कामोचारो भवति ।। गीतायां । यस्त्वात्म रति रेव

स्यात् आत्मतृप्तश्च मानवः। अत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते ।। अग्निपुराणे। अभिमानाद्रतिः साच परिपोष मुपेयुषी। व्यभिचार्यादि सामान्यात् शृंगार इति गीयते ।। श्री रूप। शुद्धसत्व विशेषात्मा प्रेम सूर्यांशु साम्यभाक्। रुचिभिश्चित्तमासृण्य कृदसौ भाव उच्यते ।। आविर्भूय मनोवृत्तौ व्रजन्ति तत् स्वरूपतां। स्वयं प्रकाश रूपपि भासमाना प्रकाश्यवत् ।। ८५ ।।

Transcendental sentiment arised in the heart is called as " Rati ". ‖ 85 ‖

ओं हरिः ॥ उल्लासमयीतरराग शून्या रतिः प्रीतिः ॥ हरिः ओं ॥ ८६ ॥

तैत्तिरीये।आनन्दो ब्रह्मेति व्यजनात्। अनन्दाद्धेव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभि संविशन्तीति ।। विष्णुपुराणे। नाथ योनिसहस्रेषु येषु येषु व्रजाम्यहं। तेषु तेष्वच्युता भक्तिरच्युतेस्तु सदा त्वयि ।। या प्रीति रविवेकानां विषयेष्वनपायिनी। त्वामनुस्मरतः सामे हृदयन्नापसर्पतु ।। चरितामृते। सेइ रति गाढ हइले धरे प्रेम नाम। सेइ प्रेमा प्रयोजन सर्वानन्द धाम ।। ८६ ।।

When the 'Rati' or sentiments become hilarious and un-alloyed, then it is denoted as " Priti " ‖ 86 ‖

ओं हरिः ।। दृढ ममतातिशयात्मिका प्रीतिः प्रेमा ।। हरिः ओं ।। ८७ ।।

कठे। नायमात्मा प्रवचनेन लभ्यो न मेधया न बहुना श्रुतेन। यमेवैष बृणुते तेन लभ्य स्तस्यैष आत्मा विवृणुते तनुं स्वां ।। गोपालोपनिषदि। एतद्विष्णोःपरमं पदं ये नित्ययुक्ताः संयुजन्ते न कामान्। तेषामसौ गोपरूपः प्रकशयेदात्मपदं तदैव ।। पंचरात्रे। अनन्य ममता विष्णो ममता प्रेम संगता। भक्तिरित्युच्यते भीष्म प्रह्लादोद्धव नारदैः।। श्री रूपः। सम्यङ्ग मसृणित स्वान्तो ममत्वातिशयांकितः।। भावः स एव सान्द्रात्मा बुधैः प्रेम निगद्यते ।। ८७ ।।

When the 'Priti' is endowed with extreme affection, it is termed as "Prema". ॥ 87 ॥

ओं हरिः ॥ विश्रम्भात्म प्रेमा प्रणयः ॥ हरिः ओं ॥ ८८ ॥

तैत्तिरीये। यदा ह्येवैष एतस्मिन्नदृश्येऽनात्म्येऽनिरूक्तेऽनिलयने अभयं प्रतिष्ठां विन्दते। अथसोऽभयं गतोभवति ॥ भागवते। उवाह कृष्णो भगवान् श्रीदामानं पराजितः ॥ श्री रूपः। प्राप्तायां सम्भ्रमादीनां योग्यतायामपि स्फुटं। तद् गन्धेनाप्यसंस्पृष्टा रतिः प्रणय उच्यते ॥ ८८ ॥

When the 'Prema' is associated with resolute confidence, it is called as "Pranaya". ॥ 88 ॥

ओं हरिः ॥ कौटिल्याभासात्मक भाववैचित्रानुगुण प्रणयो मानः ॥ हरिः ओं ॥ ८९ ॥

तैत्तिरीये। तन्मन इत्युपासीत। मानवान् भवति ॥ भागवते। क्वचिद् भ्रूकुटिमावध्य प्रेमसंरम्भविह्वला ॥ श्री रूपः। अहेरिवगतिः प्रेम्नः स्वभावकुटिलाभवेत्। अतो हेतोरहेतोश्च युनोर्मान उदंचति ॥ ८९ ॥

When the 'Pranaya' is coloured with the semblance of deplomacy, that 'sentimental diversity' is known as "Māna". ॥ 89 ॥

ओं हरिः ॥ चेतो द्रवातिशयात्मक प्रेमैव स्नेहः ॥ हरिः ओं ॥ ९० ॥

बृहदारण्यके। तदेतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मादनन्तरतरं यदयमात्मा॥ भागवते। वीक्ष्यन्तः स्नेह सम्बन्धा विचेलुस्तत्र तत्रह॥ न्यरून्धन्नुद्गलद्वाष्प मौत्कण्ठाद्देवकीसुते। निर्यात्यगारान्नोभद्रमिति स्याद्वान्धव स्त्रियः॥ चरितामृते। काँदिया कहेन शची बाछारे निमाई। विश्वरूप सम ना करिह निठुराइ॥ सन्यासी हैया मोरे ना दिल दरशन। तुमि तैछे हैले मोर हइवे मरण ॥ ९० ॥

The 'Prema' associated with the extreme liquidity of heart is known as "Sneha". ॥ 90 ॥

ओं हरिः ॥ अभिलाषात्मक स्नेह एव रागः ॥ हरिः ओं ॥ ९१ ॥

बृहदारण्यके। आत्मानं चेद्विजानीयादयमस्मीति पुरुषः ॥ किमिच्छन् कस्यकामाय शरीरमनुसंचरेत् ॥ भागवते। विपदः सन्तुताः शश्वत्तत्र तत्र जगद्गुरो। भवतो दर्शनं यत् स्यादपुनर्भव दर्शनं ॥ चरितामृते। नीलाचले नवद्वीपे येन दुइ घर। लोक गतागति वार्ता पाव निरन्तर॥ तुमि सब करिते पार गमनागमन। गंगास्नाने कभु ताँर हवे आगमन॥ आपनार दुःख सुख ताहा नाहि गणि। तार येइ सुख ताहा निज सुख मानि ॥ ९१ ॥

The nature of 'Sneha' when becomes intensely covetous, it is called as "Raga". ॥ 91 ॥

ओं हरिः ॥ रागोऽनुक्षणं पिषयाश्रययोर्नवीनत्वं संपादयन्ननुरागः ॥ हरिः ओं ॥ ९२ ॥

तैत्तिरीये। एतमानन्दमयमात्मानमुपसंक्रम्य इमाँल्लोकान् कामाशी कामरूप्यनुसंचरन् एतत् सामगायन्नास्ते। हाऽबु हाऽबु हाऽबु ॥ भागवते। यद्यप्यसौ पार्श्वगतो रहो गतस्तथापि तस्यांघ्रियुगं नवं नवं। पदे पदे का विरमेत तत्पदा चलापि यं श्रीर्न जहाति कर्हिचित् ॥ श्री वासुदेव घोषः। ना जानिया ना शुनिया प्रीति करिलाम गो परिणामे परमाद देखि ॥ आषाढ श्रावण मासे घन देया वरिखये एमति झरय दुटि आँखि ॥ हेर ये आमारे देख, मानुष आकार गो, मनेर अनले आमि पुडि ॥ ज्वलन्त अनले येन पुडिया रैयाछिगो पाकालिया पाटेर डूँरि॥ आन्धुया पुरूखे येन, दीन हीन मीन हेन, निश्वास छाडिते नाहि ठाँइ। वासुदेव घोष कहे डाकाति पिरित गो तिले तिले वन्धुरे हाराइ। ९२॥

The 'Raga' which perpetually generates ever new freshness between it's object and the shelter, is termed as "Anuraga" ॥ 92 ॥

ओं हरिः ॥ असमोर्ध्वे चमत्कारेणोन्मादनं महाभावः ॥ हरिः ओं ॥९३॥

इति स्थायीभाव प्रकरणं समाप्तं ॥

मुण्डके । यथा नद्यः स्यन्दमानाः समुद्रेऽस्तं गच्छन्ति नाम रूपे विहाय । तथा विद्वान् नाम रूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यं ॥ भागवते । गोपीनां परमानन्द आसीद् गोविन्द दर्शने । क्षणं युगशतमिव यासां येन विना भवेत् ॥ श्री रूपः । इयमेव रतिः प्रौढा महाभाव दशां व्रजेत् । या मृग्यास्याद्विमुक्तानां भक्तानांच वरीयसां ॥ ९३ ॥

इति स्थायी भाव प्रकरण भाष्यं समाप्तम् ॥

The 'Anurāga' intoxicated with Unprecedented excellence is called as "Mahābhāva". ॥ 93 ॥

रसप्रकरणं

ओं हरिः ॥ सामग्री परिपुष्टा रतिरेव रसः ॥ हरिः ओं ॥ ९४ ॥

तैत्तिरीये । रसो वै सः । रसं ह्येवायं लब्ध्वानन्दी भवति ॥ अग्निपुराणे । न भावहीनोऽस्ति रसो न भावो रस वर्जितः । भावयन्ति रसा नेभिर्भाव्यन्ते च रसा इति ॥ श्री भरत मुनिः । शक्तिरस्ति विभावादेः कापि साधारणी कृतौ। प्रमाता तदभेदेन स्वयं यथा प्रतिपद्यते॥ चरितामृते । एइ सब कृष्ण भक्ति रस स्थायी भाव । स्थायी भावे मिले यदि विभावानुभाव ॥ सात्विक व्यभिचारी भावेर मिलने । कृष्णभक्ति रस हय अमृत आस्वादने ॥ यैछे दधि सिता घृत मरीच कर्पूर । मिलने रसाल हय अमृत मधुर ॥ ९४ ॥

When the permanent sentiment or Rati is fortified with four types of Sāmagri or ingredients, it becomes "Rasa" or the transcendental mellowy deliciousness. ॥ 94 ॥

ओं हरिः ॥ स च पंचविधो मुख्यः सप्तविधो गौणः ॥ हरिः ओं ॥९५॥

बृहदारण्यके। यस्मिन् पंच पंच जना आकाशश्च प्रतिष्ठितः। तमेव मन्ये आत्मानं विद्वानु ब्रह्मामृतोऽमृतं ॥ वाराहे । पुत्र भ्रातृसखित्वेन स्वामित्वेन यतो हरिः । वहुधा गीयते वेदैर्जीयांशस्तस्य ते नतु ॥ चरितामृते । रतिभेदे कृष्ण भक्ति रस पंच भेद ॥ ९५ ॥

Primary Rasas are of five types and the Secondary ones are of seven. ॥ 95 ॥

ओं हरिः ॥ शान्त रसः ॥ हरिः ओं ॥ ९६ ॥

छान्दोग्ये । सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ॥ भागवते । ऋषयो वातरसना श्रमणा ऊर्ध्वमन्थिनः । ब्रह्माख्यं धाम ते यान्ति शान्ताः सन्यासिनोऽमलाः ॥ चरितामृते। शान्त भक्त नव योगेन्द्र सनकादि आर ॥ शान्तरसे शान्ति रति प्रेम पर्यन्त हय ॥ शान्त रसे स्वरूप बुद्ध्ये कृष्णैक निष्ठता ॥ कृष्ण निष्ठा तृष्णा त्याग शान्तेर दुइ गुणे । एइ दुइ गुण व्यापे सर्व भक्तजने ॥ आकाशेर शब्दगुण येन भूतगणे ॥ शान्तेर स्वभाव कृष्णे ममता गंध हीन । परं ब्रह्म परमात्मा ज्ञान प्रवीण ॥ ९६ ॥

The first Primary Rasa is known as 'Shānta Rasa'. ॥ 96 ॥

ओं हरिः ॥ दास्य रसः ॥ हरिः ओं ॥ ९७ ॥

अग्निवेश्म श्रुतिः । अंशोह्येष परस्य भिन्नं ह्येन मधीयिरे । ब्रह्म दासा ब्रह्म कितवा इति ॥ भागवते । किं चित्रमच्युत तवैतदशेषबन्धो दासेष्वनन्य शरणेषु यदात्मसात्त्वं यो रोचयेत् सहमृगैः स्वयमीश्वराणां श्रीमत् किरीटतट पीडित पादपीठः॥ त्वयोपभुक्त स्रग्गन्ध वासोऽलंकार-चर्चिताः । उच्छिष्ट भोजिनो दासास्तव मायां जयेमहि ॥ चरितामृते । दास्य भक्त सर्वत्र सेवक अपार ॥ केवल स्वरूप ज्ञान हय शान्त रसे । पूर्णैश्वर्य प्रभुर ज्ञान अधिक हय दास्ये ॥ ईश्वर ज्ञान सम्भ्रम गौरव प्रचुर। शान्तेर गुण दास्ये आछे अधिक सेवन॥ दास्य रति राग पर्यन्त क्रमेते वाड़य ॥ ९७ ॥

The second Primary-Rasa is "Dāsya Rasa". ॥ 97 ॥

ओं हरिः ॥ सख्य रसः ॥हरिः ओं ॥ ९८ ॥

मुण्डके । द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते ॥ भागवते । अहोति रम्यं पुलिनं वयस्याः स्वकेलि सम्पन्मृदुला च्छ वालुकं । स्फुटं सरोगन्धहृतानि पत्रिकध्वनि प्रतिध्वनि लसद् द्रुमाकुलं ॥ अत्र भोक्तव्यमस्माभिर्दिवारूढं क्षुधार्दिताः । वत्साः समीपेऽपःपीत्वा चरन्तु शनकैस्तृणं ॥ वाल्मीकि रामायणे । सोहं प्रियसखं रामं शयानं सह सीतया । रक्षिष्यामि धनुष्पाणिः सर्वथा ज्ञातिभिः सहः ॥ चरितामृते । सख्य भक्त श्रीदामादि पुरे भीमार्जुन । शान्तेर गुण दास्येर सेवन सख्ये दुइ हय । दास्येर संभ्रम गौरव सख्ये विश्वास मय ॥ कान्धे चडे कान्धे चडाय करे क्रीडारण । कृष्ण सेवे कृष्णे कराय आपन सेवन ॥ सख्य वात्सल्य रति पाय अनुरागसीमा । सुबलाद्येर भाव पर्यन्त प्रेमेर महिमा ॥ ९८ ॥

"Sakhya Rasa" is the third Primary Rasa. ॥ 98 ॥

ओं हरिः ॥ वात्सल्य रसः ॥ हरिः ओं ॥ ९९ ॥

पाराशर्यायण श्रुतिः ॥ अंशोह्येष परस्य योऽयं पुमानुत्पद्यते च म्रियते च नानाह्येषं व्यपदिशति पितेति पुत्रेति भ्रातेति च सखेति चेति ॥ भागवते । तन्मातरो वेणुरवत्वरोत्थिता उत्थाप्यदोर्भिः परिरभ्य निर्भरं । स्नेहस्नुतस्तन्य पयः सुधासवं मत्वा परं ब्रह्म सुतानपाययन् ॥ चरितामृते । वात्सल्य भक्त पिता माता यत गुरु जन । वात्सल्ये शान्तेर गुण दास्येर सेवन ॥ सेइ सेइ सेवनेर इँहा नाम पालन ॥ सख्येर गुण असंकोच अगौरव आर । ममताधिक्ये ताडन भर्त्सन व्यवहार ॥ आपनाके पालक ज्ञान कृष्णे पाल्य ज्ञान । चारि रसेर गुणे वात्सल्य अमृत समान ॥९९॥

"Vātsalya-Rasa" is the fourth Primary Rasa. ॥ 99 ॥

ओं हरिः ॥ मधुर रसः ॥ हरिः ओं ॥ १०० ॥

बृहदारण्यके । तद्यथा प्रियया स्त्रिया सम्परिष्वक्तो न बाह्यं किंच नवेद नान्तरमेवायं पुरुषः प्रज्ञानात्मना सम्परिष्वक्तो न वाह्यं किंच नवेद नातरं ॥ भागवते । एवं शशांकांशु विराजिता निशाः ससत्य कामोऽनुरताबलागणाः । सिषेव आत्मन्यवरुद्ध सौरतः सर्वा

शरत्काव्य कथारसाश्रया: ।। चरितामृते । मधुर रसे कृष्ण निष्ठा सेवा अतिशय । सख्ये असंकोच लालन ममताधिक हय । कान्त भावे निजांग दिया करेन सेवन । अतएव मधुर रसे हय पंच गुण ।। एइ मते मधुरे सब भाव समाहार । अतएव आस्वादाधिक्ये करे चमत्कार ।। रूढ अधिरूढ भाव केवल मधुर । अधिरूढ महाभाव दुइ त प्रकार ।। १०० ।।

"Madhura-Rasa" is the fifth Primary-Rasa. ॥ 100 ॥

ओं हरिः ॥ उत्तरोत्तर मुख्य रस प्रशंसा ॥ हरिः ओं ॥ १०१ ॥

बृहदारण्यके । अणु: पन्था विततः पुराणो मां स्पृष्टोऽनुवृत्तो मयैष: । तेन धीरा अपि यान्ति ब्रह्मविदो लोकमित ऊर्ध्वा विमुक्ता: ।। ब्रह्मसंहितायां । धर्मानन्यान् परित्यज्य मामेकं भज विश्वसन् । यादृशी यादृशी श्रद्धा सिद्धिर्भवति तादृशी ।। चरितामृते । पंचविध रस शान्त दास्य सख्य वात्सल्य । मधुर नाम श्रृंगार भावेते प्रावल्य ।। १०१ ।।

These five Primary Rasas are successively superior to each other. ॥ 101 ॥

ओं हरिः ॥ हास्याद्भुत वीरकरूण रौद्रभयानक बीभत्सेति गौणरसः सप्तविधः ॥ हरिः ओं ॥ १०२ ॥

हास्यरसस्तलबकारे ।। त ऐक्षान् तास्माकं एवायं विजयोऽस्माक मेवायं महिमेति ।। तत्रैवाद्भुतरस: । तन्नव्या जानन्त किमिदं यक्षमिति ।। वीररस: श्वेताश्वतरे ।। वीरान् मानो रूद्र इत्यादि ।। करूणरस: श्वेताश्वतरे । अनीशया शोचति मुह्यमान: ।। रौद्रस्तत्रैव । एवोहि रूद्रोन द्वितीयाय तस्तूर्य इमा ल्लोँकान् ईशते ईशानीभि: ।। भयानक कठे ।। महद् भयं वज्रमुद्यतं भयादस्याग्निस्तपति भयात्तपति सूर्य:। भयादिन्द्रश्च वायुश्च मृत्युर्धावति पंचम: ।। भीभत्स श्छान्दोग्ये । इमानि रूद्राण्य सकृदावर्तीनि भूतानि भवन्ति जायस्व म्रियस्वेत्येत-त्तृतीयस्थानं तेनासौ लोके न सम्पूर्यते तस्माज्जुगुप्सते ।। अग्निपुराणे । रागाद् भवति श्रृंगारो रौद्रस्तेक्ष्णात् प्रजायते । वीरोऽरष्टम्भुज: संकोच भूर्वीभत्स इष्यते । श्रृंगाराज्जायते हासो रौद्रा त्तुकरुणा रस: । वीराच्चाद्-भुत निष्पत्ति: स्याद् वीभत्साद् भयानक: ।। श्री रूप: । हास्योद्भुतस्तथा

वीर: करुणो रुद्र इत्यपि। भयानक: स वीभत्स: इति गौणश्च सप्तधा ।। १०२ ।।

The seven types of secondary Rasas are,-Hāsya, Adbhuta, Veera, Karuna, Raudra, Bhayanaka and Bibhatsa. ॥ 102 ॥

ओं हरिः॥ गौणास्तु मुख्यान् परिचरन्तो भक्ति रसाब्धिं परिवर्धयन्ति॥ हरिः ओं ॥ १०३ ॥

इति रस प्रकरणं समाप्तं ।

मुण्डके। यथा नद्या: स्यन्द माना: समुद्रन्तं गच्छन्ति नामरूपे विहायतथेति ।। अग्निपुराणे । अपार काव्य संसारे कविरेव प्रजापतिः। तथावैरोचते विश्वं तथेदं परिवर्तते । शृंगारो चेत् कवि: काव्ये जातं रसमयं जगत्।। सचेत् कविर्वीतरागो नीरस व्यक्तमेव तत् ।। कविभिर्योजनीया वैभवा: काव्यादिके रसा:। विभाव्यतेहि रत्यादिर्यत्र येन विभाव्यते।। श्री रूप: । भक्तानां पंचधोक्तानामेषां मध्यत एवहि । क्वान्तेक: क्वाप्यनेकश्च गौणेश्वालम्बनो मत: ।। अमीपंचैव शान्ताद्याहरेर्भक्ति रसामता: । एषु हास्यादय: प्रायो बिभ्रति व्यभिचारितां ।। १०३ ।।

इति रस प्रकरण भाष्यं समाप्तं ।

Secondary Rasas when mix together with the Primary ones, the ocean of Bhakti Rasa gets swollen. ॥ 103 ॥

रसास्वादन प्रकरणं

ओं हरि: ॥ सामग्री चतुर्विधा ॥ हरिः ओं ॥ १०४ ॥

माण्डूक्ये । ब्रह्म चतुष्पात् ।। अग्निपुराणे स्थायिन्यष्टो रति मुख्या स्तम्भाद्या व्यभिचारिण:। मनोऽनुकूलेऽनुभव: सुखस्य वतिरिरियते ।। श्री रूप: । अथास्य केशवरते: लक्षिताया निगद्यते । सामग्री परिपोषेण परमारस रूपता । विभावैरनुभावैश्च सात्विकैर्व्यभिचारिभि: । स्वाद्यत्वं हृदि भक्तानामानीता श्रवणादिभि:। एषा कृष्णरति स्थायी भावो भक्तिरसो भवेत् ।। १०४ ।।

"Sāmagri" in the transcendental sentiments is of four types. ‖ 104 ‖

ओं हरिः ॥ आलम्बनोद्दीपनात्मको विभावः ॥ हरिः ओं ॥ १०५ ॥

कठे । एतदालम्बनं श्रेष्ठ मेतदालम्बनं परं । एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ अग्निपुराणे । विभाव नाम सद्वेधालम्बनो द्दीपनात्मकः रत्यादिभाववर्गोयं यमाजीव्योपजायते ॥ श्रीरूपः । तत्र ज्ञेया विभावास्तु रत्यास्वादन हेतवः । ते द्विधालम्बना एके तथैवोद्दीपना परे ॥ १०५ ॥

The first 'Sāmagri' is known as "Vibhāva", and it is of two types viz., "Ālambana" and "Uddipana". ‖ 105 ‖

ओं हरिः ॥ त्रयोदश लक्षणात्मकोऽनुभावः ॥ हरिः ओं ॥ १०६ ॥

तैत्तिरीयके । भृगुस्तस्मै याता विशन्ति तद्विजिज्ञासस्व तन्त्रयोदशन्नं प्राण मनो विज्ञानमिति ॥ अग्निपुराणे । आरम्भ एव विदुषामनुभाव इति स्मृतः ॥ सचानुभूयते चात्र भवत्युत निरूच्यते । श्रीरूपः ॥ नृत्यं विलुठितं गीतं क्रोशनं तनुमोट्टनं हुंकारो जृम्भनं श्वास भूमालोकानपेक्षिता लालास्रावोट्टहास श्च घूर्णा हिक्कादयोपि च ॥ १०६ ॥

The second Sāmagri is known as "Anubhāva", it is of thirteen types. ‖ 106 ‖

ओं हरिः ॥ अष्ट लक्षणः सात्विकः ॥ हरिः ओं ॥ १०७ ॥

मुण्डके । प्राण ह्येष यः सर्वभूतैर्विभाति विजानन् विद्वान् भवते नातिवादी । आत्मक्रीड आत्मरतिः क्रियावानेष ब्रह्मविदां वरिष्ठ ॥ अग्निपुराणे । अष्टोस्तम्भादयः सत्वाद्रजस स्तमसः परं ॥ श्रीरूपः । चित्तं सती भवत् प्राणेन्यस्यत्यात्मानमुद्भटं । प्राणस्तु विक्रियां गच्छेद्देहं विक्षोभयत्यलं तदास्तम्भादयो भावा भक्तदेहे भवन्त्यमी । ते स्तम्भ स्वेद रोमांचाः स्वरभेदोथवेपथुः । वैवर्ण्यमश्रु प्रलय इत्यष्टौ सात्विका स्मृताः ॥ १०७ ॥

"Sātvika Bhāva" is the third Sāmagri, and it eight types. ‖

ओं हरिः ॥ संचारिस्तु त्रयस्त्रिंश लक्षणः ॥ हरिः ओं ॥ १०८ ॥

ऐतरेये । यदेतद् हृदयं मनश्चैतत् संज्ञान माज्ञानं विज्ञानं प्रज्ञानं मेधा दृष्टि र्धृति स्मृति र्मनीषा जूतिः स्मृतिः संकल्पः क्रतु रसु कामोवश इति ।। सर्वाण्येवैतानि प्रज्ञानस्यनामधेयानि भवन्ति ।। अग्निपुराणे । वैराग्यादि र्मनः खेदो निर्वेद इति कथ्यते इत्यादि ।। श्रीरूपः।। निर्वेदोऽथ विषादो दैन्यं ग्लानि श्रमौ च मदगर्वौ । शंकात्रासावेगा उन्मादापस्मृती तथाव्याधिः । मोहो मृतिरालस्यं जाड्यं व्रीडावहित्था च । स्मृतिरथ वितर्क चिन्तामति धृतयो हर्ष उत्सुकत्वंच । औग्रचा मर्षासूयाश्चापल्य चैव निद्राच । सुप्तिर्बोध इति मे भावा व्यभिचारिणः समाख्याताः ।। १०८ ।।

The fourth Samagri is known as "Sanchāri" or "Vyabhichari", and it is of thiry-three types. ॥ 108 ॥

ओं हरिः ॥ भक्तिरसोहि माया गन्धशून्य परमार्थ स्वरूपगत चिद्वैचित्रं ॥ हरिः ओं ॥ १०९ ॥

बृहदारण्यके । तमेव धीरो विज्ञाय प्रज्ञां कुर्वीत ब्राह्मणः । नानु ध्यायाद् बहूच्छन्दाद्वाचो विग्लापनं हितत् ।। तापनी श्रुतिः । सकलं परं ब्रह्मैवैतत् यो ध्यायति रसयति भजति सोऽमृतो भवति सोऽमृतो भवतीति ।। भागवते । निभृत मरून्मनोक्ष दृढ योगयुजो हृदि यन्मुनय उपासते तदरयोपि ययुः स्मरणात् । स्त्रिय उरगेन्द्र भोग भुजदण्ड विषक्त धियो वयमपि ते समां सम दृशोऽङ्घ्रिसरोजसुधाः ।। श्रीरूपः । सर्वथैव दुरूहोऽयमभक्तैर्भगवद्रसः । तत्पादाम्बुज सर्वस्वै र्भक्तिरेवानुरस्यते ।। परमानन्द तादात्म्याद्रत्यादेरस्य वस्तुतः । रसस्य स्वप्रकाशत्व मखण्डत्वंच सिध्यति ।। १०९ ।।

'Bhakti-Rasa' is the transcendental distinctive principle pertaining to the Supreme Reality and it is entirely free from the unwholesomeness of Māyā ॥ 109 ॥

ओं हरिः ॥ श्री कृष्ण लीलास्तु सर्वरस प्रतिष्ठा ॥ हरिः ओं ॥ ११० ॥

गोपाल तापनी । तदुहोवाच हैरण्यो गोपवेशमभ्राभं तरूणं कल्पद्रुमाश्रितं । तस्मात् कृष्ण एव परो दैवस्तं ध्यायेत्तं रसयेत् तं यजेत् तं भजेदिति ॐ तत्सदिति ।। छान्दोग्ये । श्यामाच्छवलं प्रपद्ये

शवलाच्छामं प्रपद्ये ।। श्री विष्णु पुराणे । यत्रावतीर्णं कृष्णाख्यं परं ब्रह्म नराकृती: ।। चरितामृते । कृष्णेर यतेक खेला, सर्वोत्तम नरलीला, नरवपु ताहार स्वरूप । गोपवेश वेणुकर, नव किशोर नटवर, नरलीला हय अनुरूप ।। योगमाया चिच्छक्ति, विशुद्ध सत्व परिणति, तार शक्ति लोक देखाइते । एइरूप रतन, भक्तगणेर गूढ धन, प्रकट कैल नित्य लीला हैते ।। ११० ।।

All the Rasas in their entirety are found only in the Sports of Lord Krishna. ‖ 110 ‖

ओं हरिः ।। विशुद्ध रागमार्गेण सैवान्वेष्टव्या ॥ हरिः ओं ॥ १११ ॥

गोपाल तापनी ।। यो वै कामान् कामयते स कामी भवति यो त्वकामेन कामान् कामयते सोऽकामी भवति ।। ब्रह्मसंहितायां । श्रियः कान्ताः कान्तः परमपुरुषः कल्पतरवो द्रुमा भूमिश्चिन्तामणी गुणमयी तोय ममृतं । कथा गानं नाटचं गमन मपि वंशी प्रियसखी चिदानन्दं ज्योतिः परमपि तदास्वाद्य मपि च ।। चरितामृते । रागभक्ति विधि-भक्ति हय दुइ रूप । स्वयं भगवत्व प्रकाश दुइत स्वरूप ।। रागभक्ते ब्रजे स्वयं भगवान पाय । विधि भक्ते पार्षद देहे वैकुण्ठेते याय ।। १११ ।।

Krishna-Lila should be sought-after in the spontaneous spiritual service of the Unalloyed devotion.
‖ III ‖

ओं हरिः ॥ स्वेन सिद्ध स्वरूपेण तत् प्रवेशन्तु जीव चरम महिमा ।। हरिः ओं ॥ ११२ ॥

छान्दोग्ये । अथ स एष सम्प्रसादोऽस्माच्छरीरात् समुत्थाय परं ज्योतिरूप सम्पद्य स्वेन रूपेनाभिनिष्पद्यते एषआत्मेति होवाच तदमृत मभय मेतद् ब्रह्मेति तस्यहवा एतस्य नाम सत्यमिति ।। महाकौर्मे । अग्निपुत्रा महात्मानस्तपसा स्त्रीत्व मापिरे । भर्तारं च जगद् योनिं वासुदेव मजं विभुं ।। पद्म पुराणे । तेसर्वे स्त्रीत्व सम्पन्नाः समुद्भूताश्च गोकुले । हरिं संप्राप्य कामेन ततो मुक्ता भवार्णवात् ।। श्री रूपः । पति पुत्र सुहृद् भ्रातृ पितृवन्मित्रवद्धरिं । ये ध्यायन्ति सदोद्युक्तास्तेभ्योपीह नमोनमः ।। ११२ ।।

It is the highest attainment of the jiva-souls to enter the field of Krishna Lila, after gaining ones own spiritual form. ‖ 112 ‖

ओं हरिः ॥ तत्रैव तद्भजनं तद्रसनं शुद्ध चिन्मये स्वरूपेण सिध्यति ॥ हरिः ओं॥ ॥ ११३ ॥

इति रसास्वादन प्रकरणं समाप्तम् ।

गोपालोपनिषदि । तासां मध्ये हि श्रेष्ठा गान्धर्वीत्युच्च तंहि वैताभिरेवं विचार्य । तांहि मुख्यां विधाय पूर्वमनुकृत्वा तूष्णीमास ॥ ब्रह्मसंहितायां । सहस्रपत्र कमलं गोकुलाख्यं महत्पदं । तत्कर्णिकारं तद्धाम तदनन्तांश सम्भवं । कर्णिकारं महद्यन्त्रं षट् कोनं वज्रकीलकं । षडंग षट्पदी स्थानं प्रकृत्या पुरूषेण च । प्रेमानन्द महानन्द रसेनावस्थितं हि यत् । ज्योति रूपेण मनुना कामबीजेन संगतं । तत् किंजल्कं तदंशानां तत्र पत्राणि श्रियामपि ॥ श्रीरूपः । कृष्णादिभिर्विभावाद्यैर्गतैरनुभवाध्वनि । प्रौढानन्दचमत्कार काष्ठा मापद्यते परां ॥ ११३ ॥

इति रसास्वादन प्रकरण भाष्यं समाप्तं ।

Spiritual service and bliss of devotion to Lord Krishna are manifested in the supra-mundane plane in the transcendental Form. ‖ 113 ‖

सम्पत्ति प्रकरणं

ओं हरिः ॥ अधिकार क्रमेण ह्युत्तरोत्तर प्राप्तिः ॥ हरिः ओं ॥ ११४ ॥

बृहदारण्यके । यतो यतस्त्वाददीत लवण मेवैवं वा अरइद महद् भूत मनन्तमपारं विज्ञान घन एव ॥भागवते । स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः । विपर्ययस्तु दोषः स्यात् उभयोरेष निर्णयः ॥ क्वचिद् गुणोपि दोषः स्यात् दोषापि विधिना गुणः । गुणदोषार्थ नियमस्तद् भिदामेव बाधते ॥ यतो यतो निवर्तेत विमुच्येत ततस्ततः । एष धर्मो नृणां क्षेमः शोक मोह भयापहः ॥ चरितामृते । अधिकारी भेदे रति पंचप्रकार ॥ शान्त दास्य सख्य वात्सल्य मधुर आर ॥११४॥

Various spiritual planes mentioned above are attainable by the jiva-souls according to the individual spiritual merits. ॥ 114 ॥

ओं हरिः ॥ निर्गुण श्रद्धामूला हि वैधी भक्तिः ॥ हरिः ओं ॥११५ ॥

बृहदारण्यके । कामः संकल्पो विचिकित्सा श्रद्धाऽश्रद्धा धृतिर धृति र्ह्री र्धी र्भी रित्येतत् सर्वं मन एव ।। श्रद्धां भगवो विजिज्ञास इति ।। भागवते । सात्त्विक्याध्यात्मिकी श्रद्धा कर्म श्रद्धातु राजसी । तामस्य धर्मे याश्रद्धा मत्सेवायान्तु निर्गुणाः । यदृच्छया मत्कथादौ जातश्रद्धस्तु यः पुमान् । न निर्विण्णो नातिसक्तो भक्तियोगोऽस्य सिद्धिदः ।। गीतायां । तपस्विभ्योधिको योगी ज्ञानिभ्योपि मतोधिकः । कर्मिभ्योश्चाधिको योगी तस्माद् योगी भवार्जुन ।। योगिनामपि सर्वेषां मद्गतेनान्तरात्मना । श्रद्धावान् भजते यो मां स मे युक्ततमो मतः ।। श्री रूपः ।। आदौ श्रद्धा ततः साधु संगोऽथ भजन क्रिया ततोऽनर्थ निवृत्तिःस्यात्ततो निष्ठा रुचिस्ततः । अथासक्ति स्ततो भाव स्ततः प्रेमाभ्युदंचति । साधकाना मयं प्रेम्नः प्रादुर्भावे भवेत् क्रमः ।। ११५ ।।

"Vaidhi Bhakti", as codified by the scriptures,– is generated by the faith in the transcendental Divinity. ॥ 115 ॥

ओं हरिः ॥ रुचिमूलाहि रागानुगा भक्ति ॥ हरिः ओं ॥ ११६ ॥

बृहदारण्यके । तदेतत् प्रेयः पुत्रात् प्रेयो वित्तात् प्रेयोऽन्यस्मात् सर्वस्मादन्तरतरं यदयमात्मा ।। भागवते । हरेर्गुणाक्षिप्त मति र्भगवान् बादरायणिः । अध्यगन्महदाख्यानं नित्यं विष्णुजनप्रियः ।। श्रीजीवः । विषयिनः स्वाभाविको विषय संसर्गेच्छातिशय मयः प्रेमा रागः । येषामहं प्रिय आत्मा सुतश्च सखा गुरु सुहृदीदैवमिष्टमित्यादौ । तदेवं तत्तदभिमान लक्षण भाव विशेषण स्वाभाविक रागस्य वैशिष्ट्ये सति तत्तद्राग प्रयुक्ता श्रवण कीर्तन स्मरण पादसेवन वन्दनात्म निवेदनप्राया भक्तिः तेषां रागात्मिका भक्ति रित्युच्यते । यस्य पूर्वोक्त रागविशेषे रुचिरेव जातास्ति तस्य रागात्मिकाया भक्तेः परिपाटीष्वपि रुचिर्जायते । अतस्तदीयं रागं रुच्यनुगत्यतीति रागानुगा तस्यैव प्रवर्तते ।।११६।।

The origin of 'Rāgānuga Bhakti' is the strongest inclination after following the spiritual services of Vrajavāsis. ॥ 116 ॥

ओं हरिः ॥ महिमा ज्ञान युक्ता हि प्रथमा ॥ हरिः ओं ॥ ११७ ॥

मुण्डके । द्वेविद्ये वेदितव्ये परा चैवापराच । तत्रापरा ऋग्वेदो यजुर्वेद इत्यादि ॥ पंचरात्रे । माहात्म्य ज्ञान मुक्तंच सुदृढः सर्वथाधिकः । स्नेहो भक्तिरिति प्रोक्तस्तया सार्ष्टयादि नान्यथा ॥ श्री रूपः । महिमा ज्ञान युक्तः स्याद्विधि मार्गानुसरिणां ॥ श्री जीवः ॥ ततो विधिमार्ग भक्ति विधिमापेक्षेति सा दुर्बला ॥ ११७ ॥

'Vaidhi Bhakti' is associated or mixed with the Majestic aspect of the Supreme Lord. ॥ 117 ॥

ओं हरिः ॥ केवला हि द्वितीया प्रबला च ॥ हरिः ओं ॥ ११८ ॥

मुण्डके । अथ परा यया तदक्षरमधिगम्यते यत्र तददृश्य मग्राह्य मगोत्र मवर्ण मचक्षुः श्रोत्रं तदपाणि पादं नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद् भूत योनिं परिपश्यन्ति धीराः ॥ भागवते । गोप्यः कामाद् भयात् कंस द्वेषा च्चैद्यादयो नृपाः । सम्बन्धाद् वृष्णयः स्नेहात् यूयं भक्त्या वयं विभो ॥ श्री रूपः । रागानुगाश्रितानां तु प्रायशः केवलो भवेत् ॥ श्री जीवः। इयंच स्वतंत्रैव प्रवर्तते इति प्रवला च ज्ञेया ॥११८॥

"Rāgānugā-Bhakt is absolutely unmixed and quite stronger than Vaidhi-Bhakti. ॥ 118 ॥

ओं हरिः ॥ आसक्ति पर्यन्ता साधन भक्तिः ॥ हरिः ओं ॥ ११९ ॥

मुण्डके । बृहच्च तद्दिव्य मचिन्त्य रूपं सूक्ष्माच तत् सूक्ष्मतरं विभाति । दूरात् सदूरे तदिहान्ति केच पश्यत् स्विहैव निहितं गुहायां ॥ श्री नारायण पंचरात्रे । भावोन्मत्तो हरे किंचिन्नदेव सुखमात्मनः । श्री रूप गोस्वामी । वैध भक्त्यधिकारितु भावाविर्भावनावधिः अत्र शास्त्र तथा तर्क मनुकूलमपेक्षते ॥ साधनाभिनिवेशस्तु तत्र निष्पादयन् रुचि । हरावासक्तिमुत्पाद्य रतिं संजनयत्यसौ ॥ ११९ ॥

The performances of Sadhana-Bhakti are extended, only upto 'Asakti' or the firm attachment to the Supreme. It follows from Shraddha, Sadhu-sanga, Bhajana-Kriya, anartha-nivritti, Nistha, Ruchi and then Asakti. ‖ 119 ‖

ओं हरिः ॥ भावान्महाभाव पर्यन्ता ह्लादिनी सार समवेत सम्विद्रूपा सिद्धाभक्ति ॥ हरिः ओं ॥ १२० ॥

सौपर्ण श्रुतिः। सर्वदिन मुपासीत यावद्विमुक्तिः। मुक्ताह्येन मुपासते ।। बृहत्तन्त्रे । यथा श्री नित्य मुक्तापि प्राप्तकामापि सर्वदा । उपास्ते नित्यशो विष्णुमेवं भक्तो भवेदपि ।। श्री नारदः। भद्र मुक्तं भवद्भिस्तु मुक्ति स्तुर्या परात्परा ।निरहं यत्र चित् सत्ता सतुर्या मुक्ति उच्यते ।। पूर्णाहन्तामयी भक्तिस्तुर्यातीता निगद्यते । कृष्ण राम मयं ब्रह्मक्वचित् कुत्रापि भासते । निर्वीजेन्द्रियता तत्र आत्मस्थं केवलं सुखं। कृष्णस्तु परिपूर्णात्मा सर्वत्र सुखरूपकः।। श्री रूपः। स्यादृढेयं रतिः प्रेम्ना प्रोद्यन् स्नेहः क्रमादयं । स्यान्मानः प्रणयो रागोऽनुरागो भाव इत्यपि । वीज मिक्षु सच रसः सगुडः खण्ड एव सः । स शर्कर सिता सा च सा यथा स्यात् सितोत्पला। इयमेव रतिः प्रौढा महभाव दशां व्रजेत् ।। सिद्धान्त रत्ने । तथा च ह्लाद सम्विदोः समवेतयोः सारो भक्तिरिति सिध्यति । तत् सारत्वंच तन्नित्य परिकराश्रयक तदानुकूल्याभिलाष विशेषः।।१२०।।

The Bhakti From Bhava upto Mahabhava, is known as Siddha Bhakti or the 'absolutely transcendental principle' of devotion. This Siddha Bhakti is of the form of Sambit-Shakti incorporating the blissful essence of Hlādini. ‖ 120 ‖

ओं हरिः ॥ उपाधि वियोगे स्वरूपोदयोहि मुक्तिः ॥ हरिः ओं ॥१२१॥

छान्दोग्ये। स आत्माऽपहत पाप्मा विजरो विमृत्यु विशोकोऽविजिघत्सोऽपिपासः सत्यकाम सत्य संकल्पः स विजिज्ञासितव्यः ।। विष्णुपुराणे । निरस्तातिशयाह्लाद सुखभावैक लक्षणा। भेषजं भगवत् प्राप्तिरेकान्तात्यन्तिकी मताः ।। भागवते। मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यवस्थितिः ।। श्री जीवः । स्वरूपेण व्यवस्थितिर्नाम स्वरूप साक्षात्कार उच्यते ।। ।। १२१ ।।

When the phenomenal propensities of the jiva soul are nullified, once again it attains the normal spiritual character. This is called as Mukti. ॥ 121 ॥

ओं हरिः ॥ सा स्वरूपसिद्धा वस्तुसिद्धाचेति द्विविधा ॥ हरिः ओं ॥ १२२ ॥

स्वरूपसिद्धा मुक्ति बृहदारण्यके। यदा सर्वे प्रमुच्यन्ते कामायेऽस्य हृदि स्थिताः। अथ मर्तोऽमृत भवत्यत्र ब्रह्म समुश्नुते ।। वस्तु सिद्धाच छान्दोग्ये । अथ एष सम्प्रसादोऽस्मा च्छरीरात् समुत्थाय परं ज्योतिरूप सम्पद्य स्वेन रूपेणाभिनिष्पद्यते ।। स्वरूपसिद्धा भागवते । यत्र मे सद-सद्रूपे प्रतिषिद्धे स्वसंबिदा । अविद्ययात्मनि कृते इति तद् ब्रह्मदर्शनं ।। वस्तुसिद्धा तत्रेव । यद्येषोपरतादेवी माया वैशारदी मतिः । सम्मन्न एवेति विदुर्महिम्निस्वे महीयते ।। श्री जीवः । मुक्तौ जीवदवस्थामाह् । अकिंचनस्य दान्तस्य शान्तस्य समचेतसः । मया सन्तुष्ट मनसः सर्वा सुखमयादिशः तत्रोत्क्रान्तावस्थायां सैवाऽन्तिमा मुक्तिश्च पंचधा । सालोक्य सार्ष्टि सारूप्य सामीप्य सायुज्येति भेदेन । एषाच पंचविधापि गुणातीता सायुज्येच आन्तर साक्षात्कार एव । तथापि प्रकट स्फूर्ति लक्षणं तत् सुषुप्तिवदनति प्रकट स्फूर्ति लक्षणाद् ब्रह्मसायुज्याद्-भिद्यते ।। १२२ ।।

The Mukti is of two types namely, ' Swarupasiddha" and " Vastusiddha " ॥ 122 ॥

ओं हरिः ॥ सा भक्तेरनपायिनी सहचरी ॥ हरिः ओं ॥ १२३ ॥

गोपालोपनिषदि । भक्तिरहस्य भजनं तदिहामुत्रोपाधि नैरास्ये नैवास्मिन् मनसः कल्पनमेतदेवच नैष्कर्म्यं ।। नारद पंचरात्रे । हरिभक्ति महादेव्याः सर्वामुक्तादिसिद्धयः । भुक्तयश्चाद्भुतास्तस्या श्चेटीकावदनु-व्रताः । श्री जीवः । प्रीत्यैव आत्यंतिक दुःख निवृत्तिश्च । सा प्रिति विना तत् स्वरूपस्य तद्धर्मान्तर वृन्दस्यच तत्साक्षात्कारो न सम्पद्यते । यत्रसा तत्रावश्यमेव सम्पद्यते । यावत्येव प्रीति संपत्ति स्तावत्येव तत् सम्पत्तिः । सुखंच निरूपाधि प्रीत्यास्वादु । तस्मात् पुरूषेण सैव सर्वदा अन्वेष्टव्येति ।। १२३ ।।

That Mukti is the constant follower of Bhakti ॥ 123 ॥

ओं हरिः॥ भक्तिः कदाचित् ज्ञान वैराग्य परिसेविता ॥ हरिः ओं ॥१२४॥

कठे। पराच कामाननुयन्ति कामाननुयन्ति वालास्ते मृत्योर्यन्ति विततस्य पाशं। अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ भागवते। तच्छ्रद्दधाना मुनयो ज्ञान वैराग्य युक्तया। पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुत गृहीतया ॥ वासुदेवे भगवति भक्ति-योगः प्रयोजितः। जनयत्याशु वैराग्यं ज्ञानंच यदहैतुकं। श्री रूपः॥ ानवैराग्ययोर्भक्ति प्रवेशायोपयोगिता। इषत् प्रथममेवेति नांगत्वं उचितं तयोः॥ यदुभे चित्तकाठिन्ये हेतुप्राये सतां मते। सुकुमार स्वभावेयं भक्तिन्तत् हेतु जीविता॥ किन्तु ज्ञानविरक्तादि साध्यं भक्त्यैव सिध्यति ॥ १२४ ॥

Sometimes Bhakti may accept the services of Jnana and Vairagya (knowledge and abnegation) ॥ 124 ॥

ओं हरिः॥ स्वतस्तदपेक्षा शून्या स्वतन्त्राच ॥ हरिः ओं॥ १२५॥

तैत्तिरीये। आनन्दो ब्रह्मणो विद्वान् न विभेति कुतश्च नेति ॥ भागवते। न साधयति मां योगो न सांख्यं धर्म मुद्धव। न स्वाध्यायस्तप-स्त्यागो यथा भक्तिर्ममोर्जिता॥ भक्त्याहमेकया ग्राह्यः श्रद्धयात्मा प्रियः सतां। भक्तिः पुनाति मन्निष्ठा श्वपाकान्यपि सम्भवात् ॥ वाग् गद्गदा द्रवते यस्य चित्तं रूदत्यतीक्ष्णं हसति क्वचिच्च। विलज्ज उद्गायति नृत्यते च मद् भक्तियुक्तो भुवनं पुनाति॥ श्री रूपः। प्रोक्तेन लक्षणेनैव भक्तेरधिकृतस्य च। अंगत्वेसु निरस्तेपि नित्याद्यखिल कर्मणाम् ॥ ज्ञानस्याध्यात्मिकस्यापि वैराग्यस्य च फल्गुणः। स्पष्टतार्थं पुनरपि तदेवेदं निराकृतं॥ धन शिष्यादिभिर्द्वारैर्या भक्तिरुपपद्यते विदूरत्वा-दुत्तमताहान्यातस्याश्च नांगता। विशेषणत्व मेवैयां संश्रयन्त्यधिकारिणां। विवेकादीन्यतोऽमीषामपि नांगत्वमुच्यते॥ कृष्णोन्मुखं स्वयं यान्ति यमाः शौचादयस्तथा। इत्येषांच नयुक्ता स्याद् भक्त्यंगान्तर पातिता॥ ॥ १२५ ॥

By nature, Bhakti is absolute and it is independent of knowledge and abnegation. ॥ 125 ॥

ओं हरिः ॥ सा जीव स्वभाव महिमरूपा ॥ हरिः ओं ॥ १२६ ॥

बृहदारण्यके। एषास्य परमागति रेषास्य परमा सम्पदेषास्य परमो लोक एषास्य परम आनन्द एतस्यैवानन्दस्यान्यानि भूतानि मात्रा मुपजीवन्ति ।। भागवते । अहो भाग्य महो भाग्यं नन्दगोप व्रजौकसां। यन्मित्र परमानन्दं पूर्णब्रह्म सनातनं ।। श्री जीवः। स्वरूपशक्ति सम्बन्धान्मायान्तर्धाने संसारनाशः । येषां तु मते मुक्तावानन्दानुभवो नास्ति तेषां पुमर्थता न सम्पाद्यते। स्वतोपि वस्तुनः स्फूरणाभावे निरर्थकत्वात् । न च सुखमहंस्यामिति कस्य विदिच्छा । किन्तु सुख-महमनुभवामीत्येव। तत् सम्पत्ति लाभात् स्वे महिम्नि स्वरूप सम्पत्तावपि महीयते पूज्यते प्रकृष्ट प्रकाशो भवतीत्यर्थः ।। १२६ ।।

That Bhakti is the glory of the unalloyed character of the jiva-souls. ‖ 126 ‖

ओं हरिः ॥ बद्धानां सा केवलं साधु प्रसंगजा ॥ हरिः ओं ॥ १२७ ॥

श्वेताश्वतरे । यस्य देवे पराभक्तिर्यथा देवे तथा गुरौ । तस्यैते कथिता ह्यर्था प्रकाशन्ते महात्मनः ।। भागवते । भवापवर्ग भ्रमतो यदाभवेज्जनस्य तर्ह्यच्युत सत्समागमः । सत्संगमो यर्हितदैव सद्गतौ परावरेशे त्वयि जायते रतिः ।। श्रीमन्महाप्रभुः । कृष्णभक्ति जन्ममूल हय साधुसंग।। श्री रामानुजस्वामी। वैष्णवानां हि संगत्या सम्यग् ज्ञानं प्रजायते। तेन निश्रेयस प्राप्ति र्भविष्यति सुनिश्चयं ।। अतः सर्वात्मना कार्या वैष्णवानां हि संगतिः । प्रतिकूलादि संसर्गमानसं भाषणादयः । सुदूरतः परित्याज्याः प्रपन्नानां महात्मनां । अयं हि चरमोपायो नान्योपायस्ततः परं ।। १२७ ।।

Fallen souls may acquire that Bhakti only in the holy association. ‖ 127 ‖

ओं हरिः ॥ भगवत् कृपाहेतुका ॥ हरिः ओं ॥ १२८ ॥

कठे । अणोरणीयान् महतोमहीयान्नात्मास्य जन्तोर्निहिता गुहायां। तमक्रतुः पश्यति वीतशोको धातुः प्रसादान्महिमानमात्मन.।। नारदसूत्रे। मुख्यतस्तु महत् कृपयैव भगवत् कृपालेशाद्वा ।। श्री वल्लभस्वामी ।

महतां कृपया यावद् भगवान् दययिष्यति। तावदानन्द सन्दोहः कीर्तमानः सुखायहि ॥ १२८ ॥

At times this Bhakti is directly acquired by the grace of Lord Krishna. ॥ 128 ॥

ओं हरिः ॥ आम्नाय प्रभवाच ॥ हरिः ओं : ॥ १२९ ॥

मुण्डके। ब्रह्मा देवानां प्रथमः सम्बभूव विश्वस्य कर्ता भुवनस्य गोप्ता। स ब्रह्मविद्यां सर्वविद्या प्रतिष्ठामथर्वाय ज्येष्ठपुत्राय प्राह ॥ अथर्वेण यां प्रवदेत ब्रह्माऽथ र्वतां पुरोवाचांगिरे ब्रह्मविद्यां स भारद्वाजाय सत्यवाहाय प्राह भरद्वाजोऽगिरसे परावरां ॥ शौनको हवै महाशालोऽगिरसं विधिवदुपसन्नः पप्रच्छ। कस्मिन् भगवो विज्ञाप्ते सर्वमिदं विज्ञातं भवतीति ॥ पद्म पुराणे। संप्रदाय विहीना ये मन्त्रास्ते विफलामताः। अतः कलौ भविष्यन्ति चत्वारः सम्प्रदायिनः। श्री ब्रह्म रूद्र सनका वैष्णवाः क्षिति पावनाः। चत्वारस्ते कलौ भाव्या ह्यु त्कले पुरूषोत्तमात्॥ भाष्यकार श्री बलदेवः। श्रीकृष्ण ब्रह्मदेवर्षि बादरायण संज्ञकान्। श्री मध्व श्री पद्मनाभ श्रीमन्नृहरि माधवान्। अक्षोभ्य जयतीर्थं श्री ज्ञानसिन्धु दयानिधीन्। श्री विद्यानिधि राजेद्र जयधर्मान् क्रमाद्वयं। पुरूषोत्तम ब्रह्मण्य व्यासतीर्थां श्च संस्तुमः। ततो लक्ष्मीपतिं श्रीमान् माधवेन्द्रश्च भक्तितः॥ तच्छिष्यान् श्रीश्वराद्वैत नित्यानन्दान् जगद्गुरूं। देवमीश्वर शिष्यं श्री चैतन्यंच भजामहे। श्री कृष्ण प्रेमदानेन येन निस्तारितं जगत् ॥ १२९ ॥

This Bhakti is spread in the world by the deductive way of Vedic and Preceptorial succession. ॥ 129 ॥

ओं हरिः ॥ पुरुष चेष्टा ह्यदष्ट जनन्यथ साधवः सर्वात्मना सेव्याः ॥ हरिः ओं ॥ १३० ॥

इति श्रीमदाम्नाय सूत्रे प्रयोजनतत्व निरुपणें सम्पत्ति प्रकरणं समाप्तं।

इति श्री आम्नाय सूत्रे प्रयोजन तत्वं सम्पूर्ण।

श्री आम्नाय सूत्रं सम्पूर्णं ॥

बृहदारण्यके । सवायं पुरुषो जायमानः शरीरमभि संपद्यमानः पाप्नाभिः संसृज्यते स उत्क्रमेनः म्रियमानः पाप्ननो विजहाति ।। प्रश्ने । त्वंहि नः पिता योऽस्माक मविद्यायाः परंपारं तारयसि । नमः परम ऋषिभ्यो नमः परम ऋषिभ्यः।। पाद्मो आराधनानां सर्वेषां विष्णोराराध न परं । तस्मात् परतरं देवी तदीयानां समर्चनं ।। न शूद्राः भगवद् भक्ता स्तेषु भागवता नराः । सववर्णेषु ते शुद्रा ये न भक्ता जनार्दने ।। महत् सेवा द्वारमाहुर्विमुक्ते स्तमोद्वारं योषितां संगिसंगः ।। भागवते । तुलयाम लवेनापि न स्वर्गं नापुनर्भवम् । भगवत् संगिसंगस्य मर्त्यानां किमुताशिषः ।। दुर्लभो मानुषोदेहो देहिनां क्षणभंगुरः । तत्रापि दुर्लभं मन्ये वैकुण्ठ प्रियदर्शनम् ।। नारद सूत्रे । नास्ति तेषु जाति विद्या रूप कुल धनक्रिया विभेदः ।। श्री मन्महाप्रभुः । साधुसंग साधुसंग सर्व शास्त्रे कय । लव मात्र साधु संगे सर्व सिद्धि हय ।। श्री बलराम दासः । भाइरें साधुसंग कर भाल हैया । ए भव तरिया यावे, महानन्द सुखपावे, निताइ चैतन्य गुण गाञ्या ।। चौराशी लक्षजन्म करिया श्रम, भालइ दुर्लभ देह पाञ्या । महतेर दायदिया, भक्तिपथे ना चलिया, जन्म याय अकारणे वैया ।। माला मुद्रा करि वेश, भजनेर नाहि लेश, फिरि आमि लोक देखाइया । माखालेर फल लाल, देखिते सुन्दर भाल, भांगिले से देय फेलाइया ।। चन्दन तरुर काछे, यत वृक्ष लता आछे, आत्म सम करे वायु दिया । हेन साधु संग सार, नाइ बलराम छार, भवकूपे रहिलाङ पडिया ।। १३० ।।

इति प्रयोजनतत्व भाष्यं समाप्तं ।

Human effort itself is the mother of destiny. Therefore, with all the efforts one should serve the holy persons and scriptures. ॥ 130 ॥

चैतन्य देवस्य चतुः शताब्दे नेत्राधिके भक्तिविनोदकेन ।
आम्नायमाला प्रभुभक्त कण्ठे गौडे प्रदाता हरि जन्म घस्रे ।।
हरिं वद हरिं वद ।।
श्री कृष्ण चैतन्यार्पणमस्तु ।।
ओं हरिः ।। शान्तिः शान्तिः शान्तिः ।। हरिः ओं ।।

THE END